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The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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5. The final harmony of all souls with God.

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Editorial

GOOD WORK

THE ancients generally looked upon work as altogether evil. Cicero declared that all artisans are engaged in a disgraceful occupation. Aristotle would not admit a workingman to citizenship in his ideal state, because no man could at the same time live the life of a workman and the life of virtue. "Some men are born to be slaves." The Jews were not much afflicted with this idea, but even they recorded in their Genesis story the idea that work is a curse.

In America and in these later days we have largely outgrown this old and absurd notion. On the whole we think of work as a blessing, rather than an evil. We have largely reversed Aristotle's idea and hold that no man who does not work can live a life of virtue. To be sure we still hold to certain silly notions that some kinds of work are disgraceful. There was once a President of the United States who had been a tailor, but it is difficult to think of a barber being elected to any honorable office. A woman who has been a seamstress may rise to any heights, but if she has been a nurse-maid or house-servant she is damned to everlasting inferiority. Why such silly distinctions should still obtain is a mystery, but they do.

Every one should be ambitious to perform good work. Work is the only passport to self-respect. The person who does not contribute by toil of hand or brain or both to the fund of wealth which is accumulated alone by labor is a parasite.

Good work is skilful work. There is a satisfaction in being able to do some task surpassingly well which the bungler can never know.

Good work means work for the common good. What a shameful thing it is for a man, in return for food, clothing, warmth, luxury, furnished by the toil of his fellows, to engage in labor which injures those who have ministered to him. To be a parasite is bad enough, but to be a "boot-legger," or engage in similar occupation, is disgrace beyond repair.

Good work means team-work. There is satisfaction, declares Charles W. Eliot, in playing a musical instrument as a member of an orchestra which the solo player does not experience. To produce harmony in conjunction with others is high joy. So in the work-a-day world. The comradeship of service and skilful employment with others to produce something really worth while, spells happiness.

"I know what happiness is," said the dying Stevenson, "for I have done good work."

F. O. H.

* *

DRUG ADDICTION

THE Public Health Service has now in press, to be issued shortly, a pamphlet on the extent and trend of drug addiction in the United States.

The authors, Lawrence Kolb, surgeon, and A. G. Du Mez, pharmacologist, furnish us with more definite information on the subject than has been available to the public before the preparation of this report. They point out that published estimates of the number of persons in this country addicted to the use of narcotics have ranged from one hundred thousand to a million. They supply carefully developed evidence indicating that the actual number at the present time is about 110,000. Following are some of the statements of special interest in the report:

"The number of addicts has decreased steadily since 1900. Before this decrease set in there may have been 264,000 addicts in this country."

It has been claimed that the laws enacted to curb the use of narcotics have increased addiction by making illegal traffic in these drugs profitable. That this factor is not as important as is believed by some is shown by the continuous decrease in the prevalence of addiction. Among influences which have tended to lessen addiction are the advances in medical education and the specific information gained about narcotic addiction in the past thirty years. These drugs are no longer used in many of the diseases for which they were at one time commonly prescribed. Another factor which has caused addiction to take a downward course is the enforcement of the restrictive State and Federal laws. Practically all anti-narcotic legislation in the United States has been enacted since 1897. By 1912 every state, except Delaware, and many large cities, including the city of Wilmington in Delaware, had laws or ordinances to regulate the prescribing or selling of the opiates or cocaine. The Federal pure food and drugs act, enacted in 1906, required manufacturers to state on the label the amount of opium, opium alkaloids or derivatives, and cocaine

the preparation contained. In addition to other benefits, this provision did away with numerous opium cures that contained opium or opium alkaloids as the chief ingredient and were habit forming in themselves. In 1909 the importation of smoking opium was prohibited. Prior to that time, curiosity about this form of opium indulgence started many people on an addiction career.

"The quantities of narcotics imported by this country at the present time are believed to be only slightly in excess of the amounts required to supply medicinal needs. While physicians have been credited with being responsible for the creation of many addicts in the past, it is concluded as a result of our studies and observations that but few cases of recent addiction can be so attributed. . . . From the trend which narcotic addiction in this country has taken in recent years as a result of the attention given the problem by the medical profession and law enforcement officers, it is believed that we may confidently look forward to the time, not many years distant, when the few remaining addicts will be persons taking opium because of an incurable disease and addicts of the psychopathic type, who spend a good part of their lives in prison."

This report is cheering reading. Those who claimed that prohibition is bringing an alarming increase in drug using will not find support for their views in it.

Moreover, the decrease in addiction to use of narcotics under the restrictive legislation regarding these, and the strong anti-drug drive of recent years, gives added hope to those who are doing their best in similar efforts in relation to alcoholic drinks, striving to uphold the prohibition laws, to urge their full enforcement and to spread correct information in respect to "dangers and therapeutic limitations."

E. W. D.

* *

THE ALBERT W. PALMER LECTURES

THE Human Side of Hawaii is the name of a book written by a friend and published by the Pilgrim Press, to which we call attention with right good will and just pride. Albert W. Palmer was until recently the minister of the Central Union Church at Honolulu, the "Church in a Garden." He happens to be a Congregationalist, but he has been a leader of a non-denominational movement which exerts a powerful influence in the most beautiful of all the territories attached to our Federal Union.

In 1922 he came over to Union Theological Seminary to speak on "The Human Side of Hawaii, or Race Problems of the Pacific." The lectures were repeated at Andover, Berkeley, Oberlin, Pomona, Hartford and Yale. They made a marked impression and turned the eyes of many Americans toward one of the "most interesting social experiment stations in the world." In addition, the lectures told the fascinating story of an entire nation changed by missionaries and gave dramatic incidents of the work of a hundred years.

Now the book makes all this available. Christians who are interested in Japan, Christians who want a clear illustration of modern missionary work at its best, and citizens generally who want to know more about these lovely islands, had better read this book, which is reviewed in this number of the *Leader*.

* *

PUT FIRST THINGS FIRST

RECENTLY the editor of the *Universalist Leader* was asked what he thought the effect had been upon the Universalist Church of having held up before them continually as an ideal the saving of the lost sheep—the idea that the last and least wanderer eventually would be brought back—whether, in short, the mind of the Church had concentrated on the wanderers to the exclusion of those who never had wandered away.

He replied that in his opinion the teaching of the Universalist Church had planted deep in Universalist people and others a conception of God as a strong and loving Father and of man as a partner with God in His work.

Reflection convinces the editor of the essential soundness of his reply, but contact with all sorts and conditions of Universalists shows him why such an inquiry might arise.

There are those among us who think that the saving of the lost is the first business of the Church.

In fact the first business of the Church is to keep men from getting lost.

It is a sad and bedraggled wanderer often that is brought back. Where was the shepherd when he wandered away?

We would be the last to minimize the beauty of Christ's matchless parable of the Lost Sheep. It is given first of all, however, to reveal the character of God. He is the seeking and saving One. He wills all to be found, and led to the fold. The question here raised is not of our duty to the ninety and nine. The fact is, however, that our first duty is to keep the ninety and nine, and the lost one, from getting lost.

We are to take unspoiled childhood and surround it with the agencies to keep it unspoiled. These agencies are the agencies of training. Let us not neglect any one, but let us put first things first. The Public School, the Church School, the Daily Vacation Bible School, the Y. P. C. U., the College, men and women, are emphatically first things.

* *

THE DEATH PENALTY

BRITISH public men have been expressing opinions upon the proposal to abolish the death penalty.

It is amusing to see the practical unanimity of noble dukes against change and of educators and social leaders in favor of a change. The Duke of Argyll asks, "Why should the rest of the population for years have to support murderers of various kinds?" A remark like that from a duke like that shows clearly the hardships and disabilities of a noble status like that. Far better never be a duke and remain incapable of saying such a thing. The Duke of Newcastle says that "under no circumstances should the death penalty go." The Earl of Kintore and Viscount Curzon agree with their noble brothers. The Chief Constable for Manchester, a former Commander of Metropolitan Police, a Chairman of the Prison Commission, all are quoted for capital punishment.

On the other side are men like Dr. Ernest Jones, a great psychologist, H. Sanderson Furniss, principal of Ruskin College, Oxford, Rev. James Adderly and Havelock Ellis, the latter saying that "punishment by death does not allow mistakes to be rectified and creates an unhealthy sensationalism among the public." He qualifies his support of the abolition of the death penalty only by adding wisely, "provided it is accompanied by a general change in the prison system allowing of greater individualization in dealing with criminals."

Lord Leverhulme, who became a peer late in life and who came up in the world on Sunlight Soap, while not wishing to see the death penalty entirely abolished, says, "I agree with the late John Bright that the worst use you can put a man or woman to is hanging."

Bernard Shaw also favors capital punishment, but writes a scathing attack on methods of administering and winds up by a characteristic Shaw exaggeration: "Idleness whether by rich or poor is a capital offense and will probably be made so soon in civilized countries."

In some of the replies fear of any change is apparent; in others honest belief in the death penalty as a deterrent.

Dean Inge, who favors retention, and who is one of the surprises of the symposium, states the philosophy of many in the words, "For habitual criminals and other incorrigibly bad citizens, I favor the death penalty." To him there exist the "hopeless" for whom nothing can be done.

Those urging the abolition of capital punishment realize that Beccano, one of the great penal reformers, was right when he laid it down that the best way to prevent crime was not by vindictive punishment but by increasing the certainty of detection, that we are on the border of important discoveries in psychology and neurology, that we really know little as yet about the making of criminals, that man should not confess failure in the presence of any baffling or difficult problem either of human nature or the human environment, that the vast field of education and human salvation affords as dangerous and glorious opportunities for the explorer as the analysis of the atom, the conquest of Everest or the circuit of the world by air.

Underlying the whole movement for something better than execution is a deep religious faith in Almighty God, the Father of all men. Proclamation of that faith, spread of the gospel by Jesus, making men both intelligent and kind, spells the doom of the death penalty.

* *

DEFENDING THE INDEFENSIBLE

VERY much has been said recently in condemnation of war. It has been denounced as a "crime" and the "greatest of all sins" by many recent religious conventions. It is interesting and refreshing to find one man of eminence defending war—and not merely wars of defense but wars of aggression and extermination.

Several prominent writers have recently called attention to the rapid and somewhat terrifying multiplication of human animals on the planet earth. If the population of America continues to increase at the present rate, declares Professor Fairchild of New York University, it will equal the present population of China by the end of the present century. It is now 110,000,000; it will then be 400,000,000. And, what is worse, the population of the earth is increasing almost as rapidly. Some one suggests, as a profitable occupation for sociologists, opening boxes of sardines, that it may be determined how best to insert more sardines.

Now comes Rear Admiral W. L. Rodgers and comments upon this state of affairs. We Americans "now indulge ourselves nationally in international good-will because we want for nothing. I do not suppose the United States will desire to make war against any country before our continental population passes 200,000,000, but after that, if there remains any manhood in our mixed race of descendants, they will assuredly do so. . . . If our successors remain a virile people, as the world fills up, they will remain armed to take what they want at the expense of others. Such crude materialism is not popular, but I do not see any other lesson to be derived from history, and human nature does not change through time."

But if there is any lesson which history teaches it is that human nature does change through time, and the change in human nature brings about changes in social relations. Cannibalism was once popular among large groups of human beings; very likely at some remote time it was a universal practise. Cannibalism has now become so abhorrent that people die of slow starvation rather than eat human flesh. Human nature changes. Slavery was once universal and men bought and sold human beings as they now deal in cattle. But we have come to see that slavery is "the sum of all villainies." Human nature changes. How long ago was it that men fought duels as a matter of honor and the man who had killed his enemy in single combat was regarded as a hero? To-day we call that murder. Human nature changes. Polygamy, polyandry, promiscuity, are gone or going in civilized communities; trial by torture is a thing of the past, but not long past; infanticide, once praiseworthy, is now a crime. And so on, and on, and on. Human nature changes. Some day it will have changed enough so that the man who defends wars of conquest, advocating that a nation shall "remain armed to take what they want at the expense of others," will be looked upon as we would now look upon a defender of cannibalism or human slavery.

But what, then, is the answer to this problem of rapidly increasing populations, so that a nation must expand into the territory of some other expanding nation or slowly die of starvation? If the answer is not war of conquest and extermination what is it?

Obviously the limitation of population. We are limiting it now by the restriction of immigration. We refuse to admit defectives, weaklings, paupers, idiots, through that gateway. When we get wise enough we shall refuse to admit undesirables through the gateway of birth. "Quality, not quantity," is the slogan for the parents of the future. This will necessitate other changes in human nature. But unless such changes are brought about it will be the same old hell of bloody and brutal war to the end of the hideous chapter.

F. O. H.

Religion and the Day's Work

Daniel Evans

ONE of the difficult problems of life is to make some connection between religion and the day's work, to make the day's work minister to the higher life and the higher life to the day's work. The world's workers constitute the vast multitude of human beings. They are men and women and children; they have all grades of intelligence; they are members of all social classes; they range from those who have little of the world's possessions to those who are almost smothered by their wealth.

It is true, of course, that the work done by these persons differs in its nature, in its returns, and in its effects. The work of some is wholly manual, and the work of others is wholly mental, but for many the work is both manual and mental. The greater difference, however, is that the work of most is under the direction and authority of others, whereas the work of some is wholly directed by themselves; they determine their own conditions and hours and amount of work. The work of some is far more monotonous and fatiguing than the work of others. And the effect of the work upon the workers is in the one case very beneficial, whereas in the other it is very bad.

It is, therefore, with the persons whose work is hard, imposed, and harmful, rather than with the others, that the real problem of the daily task and the religious life becomes acute. They work so hard and so long that when the night comes they are exhausted. The day's work has drained their energies. They are left limp. There is no strength remaining for the higher life; or the work is so monotonous that it dulls the senses, frazzles the nerves, deadens the mind, and mechanizes the soul. These are the persons who experience "the curse of toil." They are driven by their work, exhausted by it, subordinated to it, and often degraded by it. The figure of such a worker is a tragic one. Millet, in his painting of "The Man with the Hoe," has set him before the troubled gaze of the world in his weariness, exhaustion, and degradation.

We whose work is pleasant complain that the manual workers do not find joy in their work, and take little interest in it, and seek for their pleasure in amusements at the movies, or theaters, or on the crowded streets. This, too, is but another aspect of our problem. Their daily work does not minister to their higher life; it does not make for happiness, nor for character, and it has little or no connection with their religion. For these workers the problem is how to live while working, how to get something which their work not only does not yield, but makes difficult if not impossible for them.

The solution of the problem is sought in a complete separation between their work and their higher life. They seek a way of escape that they may find the satisfaction of desires which their work does not offer. The happiness of life, the cultural pursuits, and the inspiration of religion are all sought apart from their work, not in and through it. It is only after the day's work is over that there comes the chance for pleasure, the free activity of the mind, and the flight of the soul into the spiritual world.

This is the problem that confronts the world today. Some think to solve it by securing lesser hours of labor and greater leisure for living. Not while *at* work, but *after* the day's work, there will be an opportunity for happiness, culture, and religion. While the work is as hard and monotonous as it is, it is felt that this is the only solution of the problem. This, however, is no real solution, for it leaves this radical dualism just as it is and where it is. This has been the age-long way of dealing with man's daily work and higher life. We have, however, become dissatisfied with it. We feel that we can not rest in this position. It has become intolerable. Our new appreciation and higher evaluation of human beings make us feel that we must attack the problem again, and see if we can not solve it. And many feel that if we can not change the day's work, we can no longer put up with it, but must change the industrial and commercial system that requires it. Something must be done to make the day's work bear a close and helpful relation to man's higher life, to remove the curse on toil, and to make work a moral blessing through its ministration to the higher life.

A new attempt is now being made at the solution of our problem. It is felt that the day's work must minister to the higher life. It must further the best interests of the workers. The social thinkers, both educational and philosophical, are at work at this problem. They seek to show the significance and value of the day's work. Work is regarded as necessary for the workers' own lives, and for their development. They could not exist if they did not work, certainly not in such numbers, nor in such places, as they now live. Nor could the group in which and for which they live exist without their work. The whole community is dependent upon the combined labor of all its workers. And any community of average size gives a fair sample of the kinds of work that are necessary for its existence. Moreover, not only the being, but the well-being of the workers themselves and of all those dependent upon them, is conditioned by the day's work. Civilization could not be maintained, and progress could not be made, and the cultural values could not be produced, and religion itself could not flourish, unless the workers were faithful to their tasks.

It is felt that the realization of the necessity and value of the workers' daily work to the very existence and the higher life of the race will make them take a new interest in and a different attitude toward their work. They will come to regard it as a great human co-operative enterprise. They will see that every man's work has its place in the whole, that it furthers the good of society, and makes possible the progress of the race.

Now the worker who sees this will find more meaning in his work. He will realize that it fits in with human life; it has its place in the world of values and is of the first importance to human life. The

worker therefore is a social servant, a factor in human progress, a creator of human values.

And, best of all, such a worker will see that his work, whatever its nature, if it is *necessary* and *beneficent*, has its place in the Purpose of the Divine Worker. The Creator of the world, we read in Genesis, found joy in His work, for He saw it was good. Each day's creative work was good, and justified itself. And while the ancient story tells us that God rested from His creative activity after six days' work, Jesus on the other hand tells us that his God and Father works all the time, and that he too works. And so the worker may and should feel that his day's work is a part of this divine creative work, and that it will not be done if he does not do it. He may then through his very day's work come to regard his labor from a religious point of view, and do it as unto the Lord.

This is certainly a better way of dealing with the problem of work and the higher life than the first way. It is a better solution. It gives the day's work a larger meaning, and greater value. It brings the day's work to the bar of judgment and compels it to justify itself as a necessary and beneficent task for a human being.

This new social ideal with its demand that the day's work be useful is the most significant thing in our modern attitude towards work.

In this way the higher life, and especially the *religious* life, comes to stand in a new relation to the day's work. In helping in the work of the creative God, we may have communion with Him. To work in this way, and in this spirit, is to pray, to have fellowship with Him in and through our work. This would be a new fellowship of work, a new union and communion with the Great World Worker. The Lord's work would thus become not merely church work, but the daily work of life.

This is the great contribution which Protestantism has made to the solution of this problem of the day's work and the religious life. The Catholic Church separated the day's work and the religious life. The very designation "the religious" means those persons who are wholly dedicated to ecclesiastical tasks; the nuns and monks and priests and the Pope are "the religious." The common folk are only *lay* folk, and their tasks are wholly *secular*.

For Luther and Calvin and our Puritan ancestors, on the other hand, "the religious" are those persons who do the will of God and whose lives are dedicated to Him in work of the household, the fields or mines, stores, offices, or school. The common task is spiritual; the man's daily vocation is religious. In and through his day's work he may have communion with God. The sphere of the religious life is thus shifted from the ecclesiastical to the ethical field, from the cloister to the world, from the special task to the common lot. For the Protestant then the worker is the religious person, the vocation is a divine calling, the faithful performance of the task is the doing of the Will of God, and the day's work is a sacrament of Divine Communion.

There is still another way of dealing with this problem of the day's work and religion. This way finds the solution of the problem *in and through the person doing the work*. The worker is greater than his work. It is profoundly significant for us that Jesus approached this problem through the person. It is from his own life, from his own actual conduct and experience, that we get the right approach and the true solution of our problem. There is one luminous incident, which expresses the whole spirit of his life, and bears directly upon our problem. It occurred at the very culmination of his career. It revealed his own attitude toward the common, menial tasks of life. Shortly before his death, when he saw the black shadow of the Cross loom up before him, desiring to show his disciples the true spirit, he took a towel and girded himself, and then washed the disciples' feet. It was an amazing thing for him to do. It shocked the disciples, but he proceeded with this menial task. Now the striking thing in this incident is the statement that "knowing that the Father had given all things into his hands, and that he came forth from God and goeth unto God," he performed this menial task. He knew his relation to God; he had a profound sense of the Father, with whom he had high fellowship; his very being was derived from God and sustained by Him; the very reason for his existence was found in God, who gave him his mission to the world; and he had the assurance that his soul was not to pass into the dust, but to go to God and be in His safe-keeping. Now, knowing these great things about himself, he took up a towel and girded himself, and did the slave's task. Think where his soul lived, in what regions his mind moved, to what bright worlds his hope sped on, reflect on his spiritual inheritance and authority received at the hand of God—and yet he did the menial task of a common slave! His moral dignity and spiritual greatness raised the task to his own level, it did not lower him to its level. He ennobled it, it did not degrade him. Here then is the true attitude toward the common task, and the proper solution of our problem. It is the man that gives meaning and value to the day's work. It is his character that gives the work dignity; his greatness that gives it meaning. It is through the person we must go to the work.

This Christian attitude towards the day's work is a *paradox*, indeed for some persons a contradiction. For some persons, their very dignity, worth, and greatness make the day's work something beneath them. They think themselves above the common work of life. They are to be kept apart from it. They are not to soil their hands with work, nor earn their bread in the sweat of their brow, nor by the activity of their brains. There are men and women in all lands who think that their ancestral lineage, their social position, and their wealth remove them from close contact with the world of work and workers, who consider themselves absolved from the duty of labor. This is a pagan attitude toward the day's work.

Nevertheless, the Christian solution of the problem remains the wisest and best that the world has thus far discovered. It is the *man* who confers *dignity* on the *task*. It is his *greatness* that lifts the common work to a new level. It is the spirit in which a person does his work that transfigures it. Is there anything more common and commonplace and even menial than the mother's work in the home, in the

care and keeping of the house, in the greater care and keeping of the children in sickness and in health? But how all these daily tasks are changed and lifted to a higher level by her character, her love, her sacrifice! This is the way the common task of the *worker* in the mine, or mill, or office, or school, or hospital, is transfigured.

The worker is greater than his work. He has more sides to his being, more relations, and more interests than those which have to do with his work. It is true that his work takes up much of his time and uses most of his energy, nevertheless, the closest and the most *intimate* relations of his life are outside and beyond the sphere of his work. This is true of the worker who is a husband and father, in his relation with his wife and children; he may be away at his work eight or ten hours a day, but the few hours at home with his family mean far more to him than all the others. The same holds true of the man who has cultural interests. He may spend his days at some manual work or in some business or profession, but his leisure hours with his books or art or music mean far more for his higher life. The same thing holds true of all workers and their relation to God. They may or may not be able to find Him first in their daily talks, but they may and can find Him in other ways, and through other powers than those brought into action in their daily task, and when this discovery is once made they can and do return to their daily work and find a new meaning in it, and, being on a higher level themselves through their contact with God, lift their work up also. There are manual workers in coal mines, on farms, and in stores, whose souls are in communion with God, and who return to their common tasks in a religious spirit. These men feel themselves to be more than workers, they are the children of God and immortal spirits. And they take up their tasks in the same spirit as Jesus when he girded himself and washed the disciples' feet.

When all workers realize that they are more than workers, more than miners, factory hands, business men, or professional persons, and feel profoundly that they "come from God and are going to Him," then their religion will lend a new meaning, value and dignity to their common tasks.

There are then these two ways by which we may relate our day's work and our religion. We may go through the day's work to religion, or we may come from religion to the day's work. In either case we shall find or make a close relation between the common task and the higher life. For some perhaps the day's work, when it is very congenial, significant and worthful, will prove the better path; for others, whose labor is more manual and menial, the religious path from the higher life to the day's work will prove the better way. In the one case, the angels *ascend* the ladder; in the other case, they *descend*, but in either case the traffic is with heaven.

The Institute Midway

Dorothy Hall

THE most interesting event this week at the Institute of Politics has been an unscheduled open conference on the League of Nations, held at the request of a great number of the members of the Institute who felt that so many queries and criticisms concerning the League were being expressed that it would be well to concentrate them in one conference and thereby give the League advocates a chance to explain and refute. Interest in the discussion ran so high that the conference was continued a second morning and the room was crowded at both sessions by both the pros and the cons. The conference was presided over by General Henry T. Allen, former commander of the American Army of Occupation, who opened the discussion by reminding the audience that although it was often stated in opposition to the League that the British Empire with its colonies would over-run us in such an organization with its multiple vote, the fact was that the United States would possess a veto power in the Council, as do other members of that body, and that no action can be carried out unless unanimously approved. "Great Britain herself," continued General Allen, "has misgivings with regard to permitting her dominions to come into the League as such, for it is well known that they may be quite as antagonistic to the mother country as are some other countries." He went on to speak of the increase in the prestige of the League during the last two years, and in closing referred to the World Court as "the legitimate child of a Republican father and a Democratic mother," and expressed his hope that neither parent would commit infanticide.

The next speaker was John H. Fahey, president of the National Chamber of Commerce, who urged the closer contact of the United States with international affairs. He said that the business men of the country realized that "America's system of sporadic conferences with other nations on economic policies is no longer adequate for the solution of international problems, and that very much faster progress would be made by continuous co-operation of governments on this subject."

The opponents of the League found a vigorous spokesman in Admiral Phelps, who declared that in his opinion the Treaty of Versailles and the League of Nations could be looked upon as nothing more than a twentieth century Congress of Vienna. Sir Arthur Salter, director of the economic and finance section of the League, pointed out in answer to this that the Congress of Vienna differed from the League in that it was a congress of victors and not of the world. "The Congress of Vienna," he went on, "met on the basis of no common covenant, no common principles, no declared promise to direct its policy toward maintenance of peace in the world. Having met, it dispersed and left no permanent arrangement for renewed conferences, with no permanent machinery for seeing that its objects were attained."

But no sooner is one admiral disposed of for the moment here at the Institute than another leaps into the breach. At this point Admiral Rodgers arose and

offered the following argument: "The League of Nations is recommended to us as something which other nations want. They wish us to join to please them, but what benefit will the United States gain for itself by joining? Of course advocates of the League urge that it is a step to world peace and that all the world wants peace. I doubt if any nation wants peace as much as this country. We have nothing to lose and we want for nothing from other peoples, while other nations are envious of us. If there is peace and disarmament the business men of America see more capital available for productive business, and neglect to take into account that the riches of America need protection. The higher our standard of living the more we must spend on armaments to protect and maintain that standard for ourselves against an envious world. The way for the United States to preserve peace for itself is to be armed to make it dangerous to attack us. We ourselves are unaggressive because we want for nothing. Other peoples want to take our riches from us. If the League of Nations draws us in it affords all other nations an added opportunity to draw upon our wealth and good nature."

In reply General Allen said briefly that with her enormous increase in power and wealth the United States had also acquired a responsibility which she could not shirk, and that it behooved us as a country to think of duty as well as of self-interest.

At the opening of the next morning's conference Royal Meeker, formerly of the international labor office of the League, rose to declare vehemently that he had been shocked by some of the points of view which had been expressed in the meeting of the day before. "Americans are not more peaceful and non-aggressive than other nations," he insisted with some heat. "We can pose as pure and undefiled just now because our bellies are full and we want for nothing. But the American people need to be leagued with the people of the world, not to control the rest of the world any more than to control ourselves. This talk of limitation upon sovereignty is the purest nonsense. There has been no international agreement ever entered into which did not limit sovereignty. Furthermore, the assertion that human nature does not change is untrue. Human nature has changed and is changing. Man is not the same kind of critter now as he was when he lived in caves. He is not the same kind of critter he was when he swung around in the tree-tops. The change is slow but it is a fact. So it is possible to find a new solution for old difficulties, but we can't even begin to start to get ready to consider international questions until we have a union of the people of the world."

In answer to a question as to what a nation joining the League promised to do or not to do, Sir Arthur Salter answered that such a country undertakes not to resort to war until they have submitted the matter in dispute to arbitration or to discussion in the Council, not to go to war to enforce a claim which the arbitration court or the unanimous vote of the Council has considered unjust, and to co-operate in economic sanctions against a country which has gone to war in contravention of these provisions. He pointed out that the obligation of a country in the Council to join in economic sanctions could not arise until its own vote had been given against the guilty state, because a condemnatory vote of the Council must, according to the rules of the Covenant of the League, be unanimous. It must be remembered that a country retains in the last resort the right to go to war unless the opinion of *all* the disinterested members of the Council is against her. The League acts by an organized system of conferences; it works as an organ of conference and agreement, not as one of decision and enforcement.

A question as to when Germany would join the League was turned over to Dr. Bonn, the German economic expert who is giving a series of lectures on "The Crisis of European Democracy." He replied that he could not tell, because he was neither the German Government, the German people, nor a professional prophet, but that as an advocate of the League and one of the presiding officers of the German League of Nations Union he could explain the three big obstacles to Germany joining. "To begin with," he said, "the League is considered a den of iniquity by many of the German people. The partition of Upper Silesia is the chief proof for that contention. Then again, to many of the German people the peace of Versailles is an unjust peace. They think it has gone far beyond the obligations entered into under the Armistice, the terms of which they considered sacred when they laid down their arms. The treaty contains the statement that Germany and Germany alone is responsible for the war, and they fear that if they enter the League they are thereby giving free consent to the acknowledgment of their guilt. They are striving for a moral issue. Finally, Germany can not see the good of entering the League only to be treated on terms of equality with Haiti or the Hedjaz. They feel that they ought to be on a par with other great Powers. Such an attitude may be considered unfortunate," concluded Dr. Bonn, "but feelings are facts and sentimentalities are difficult to reason with."

The admirals had not been heard from for some few minutes, but the session was not to close without one more contribution from their number. As General Allen was about to adjourn the meeting the redoubtable Admiral Phelps sprang up in the rear of the hall and began firmly, "I have not heard anything yet that changes the idea that I have"—but amusement was so manifest among the audience that the exposition of the Admiral's static opinion was difficult to follow.

The most interesting discussion in my round-table this week has been concerning Fascism. One of the members of the group gave a brief outline of the history and avowed aims of Fascism that refuted the widespread contention that the movement had delivered Italy from the menace of Bolshevism, and indicated that the latter had already lost its force before the Fascisti seized the reins of government. Professor Fay compared Mussolini and Lenin in a rather striking way. "The latter," he said, "is the prophet of a religion which he inherited but did not create. He was only its priest, and his disappearance has not seriously weakened his cult. Mussolini, on the other hand, is the creator of his system, not merely its priest or agent; with its creator the success of his system is bound up. In other words, Bolshevism is the dictator-

ship of a party which holds a kind of political religion. Fascism is the dictatorship of a man who would like to make belief in himself a religion." A comparison was made between Fascism and the Ku Klux Klan, much to the disgust of Admiral Jones, who maintained with considerable justice that the antipathies of the Klan were local whereas the Facisti did at least possess the dignity of having national and consistent aims. The consensus of opinion seemed to be that Fascism is a great menace to the peace of Europe because of the intense nationalism it fosters. It was pointed out that the population of Italy has a greater density than that of any other country in Europe except Germany, and that the excess of births over deaths is increasing every year. The excess population can not possibly be taken care of in Italy, and the Italians feel that emigration must go to the countries around the Mediterranean. Fascism teaches that access to these countries is the right of Italians. Herein lie the germs of a future war. Italy felt cheated at the Peace Conference, and it is one of the aims of Fascism to increase the national prestige in every way possible. The Corfu incident, which was described for the round-table from the viewpoint of an insider by Miss Sarah Wambaugh, recently of the Secretariat of the League, was the direct result of Mussolini's jingoistic foreign policy, although the outcome was a distinct blow to his hopes. This was, said Miss Wambaugh, the first step in the taming of Mussolini, and he had capitulated so far that it was reported he might himself be present in Geneva next month at the opening session of the League. The Matteotti murder had also pricked his bubble of popularity, and the glamour which had surrounded him was gone. How far will he be able to retrieve his lost prestige?

Of the evening speakers three have been Englishmen. Sir Valentine Chirol, very pink, with a neat white beard and immaculate white clothes, spoke in a rather imperialistic vein of "The Revolt of the Orient against Occidental Domination: Its Political and Economic Consequences for Europe." Richard Henry Tawney, small and dark and disheveled, with his hair always more or less on end, his feet always encased in patent leather pumps which have lost their first youthful zest for life, has the air of a shaggy and rather worried little dog. He lectures on the British Labor Party, of which he is a member. In his introductory address he said that in talking politics to an American audience he felt like a "slow-witted lion in a den of acute and experienced Daniels," a sally which won his audience at once. Mr. Tawney is continually pointing out that the Labor Party has not yet had an opportunity to give complete expression to its most cherished policies. A minority government, it depends on the good will and co-operation of the other parties for its continuance in power, and can only put through such measures as they approve. As to the question of a capital levy, Mr. Tawney scoffed at the idea that this was a proposition originating with the Labor Party. He cited several historic instances where it had been suggested as an alleviating measure in acute circumstances. All that the proposal amounted to, he explained, was that the tax-payer should be assessed not on his income but on the capital value of his property, to pay off the war debt. It was proposed as an emergency measure, and the hour for its expedient application had already passed. As for its "immorality," Mr. Tawney said he failed to understand why it should be described as robbery when a portion of Mr. Smith's property was taken a month before he died instead of a month after, as it was in any case by the inheritance tax.

The average British laborer wants, according to Mr. Tawney, four things: the steady extension of minimum standards of wages, hours, etc.; the development of communal services such as old age pensions; further graduation of taxation; the extension of public enterprise into the hands of public authority. He wants these aims pursued consciously and systematically as part of a general program of social equality. "It is characteristic of the British," said Mr. Tawney, "that if these great changes come, they will come so gradually that Englishmen will hardly be aware of the transition. One of the most admirable features of the British upper class is that it knows when it must yield on a given point, and one can always count upon it to yield when it has to—and to yield as little as it has to—vowing each time that this is its ultimate concession and going on smoothly until it is time to yield something else."

Mr. Tawney has a way of closing his address with some remark that sends his audience away chuckling but just a little nettled, as when he finished his exposition of the taxation policy by saying: "The Labor Party will endeavor, in short, in its taxation, to diminish the temptations of the rich, and to make it somewhat easier for them to cultivate, in a practical form, the difficult virtue of fraternity."

Another Englishman of quite a different type is Sir James Arthur Salter, chief of the financial section of the League of Nations, who has given two very stirring addresses on "Economic Conflicts as Causes of War." Sir Arthur is a small, squarely-built man with a sharpish face and quick eyes behind thick glasses. Nothing has so well expressed the spirit of the Institute as his earnest plea for a new attitude and a new code in international affairs. The following is quoted from his last address:

"National passions may subside; the considerations of national differences may diminish; the political causes of conflict may become as obsolete as the dynastic and religious. But the economic efforts of man and the dangers of conflict which arise therefrom are surely an immutable fact in any future we can foresee. New natural resources may be found and new inventions to exploit them, but not more quickly than the increase in population and the development of man's needs and desires. Always, so far as we can see, man throughout the world will be striving, struggling, competing, to improve his standards of existence. We do not point to a solution, we merely ignore the problem, if we talk of replacing competition by co-operation. Co-operate we may in a thousand ways, nationally and internationally; and in so doing we may lessen the danger of competition and divert its channels. But always, in any future we can look forward to, we must accept in one form or another this fundamental fact of competitive economic struggle, national or collective. And the force so engendered is perhaps the strongest in the

world. How is the policy of the world to be directed so that this irresistible natural force does not burst, explode, destroy?

"I confess that from the point of view of the peace of the world, the close association of the power of government with the competitive economic struggle seems to me to involve danger in innumerable ways; and the closer the association the greater the danger. I am not now referring to ordinary tariffs or ordinary measures of nationalization. But if tariffs become discriminatory as a counterpart of general foreign policy; if an armed state enters actively the open arena of the international competitive struggle—the dangers to peace may be averted, but it is idle to ignore that they exist.

"The more the activities of the world come into touch with each other not by contact at national frontiers, but by cutting across them, the broader will be the basis of peace. Whenever the citizens of different countries meet on a basis of common interest that transcends and cuts across national frontiers—whether they are scientists or schoolmasters or business men or financiers or trade unionists—whenever organizations develop on lines determined by their special purposes, science, education, business, finance or labor conditions, and draw their members indifferently from every country, the basis of international relations is broadened and international amity no longer rests precariously on purely political foundations.

"I look forward to the time when, in the words of George Washington, 'commercial policy will hold an equal and impartial hand, neither seeking nor granting exclusive favors and preferences;' when, in the words of President Wilson, 'economic barriers will be removed' and 'equality of trade conditions' between nations be established; when, in the phrase of the Covenant, 'equitable treatment' will be secured in its fullest and most liberal sense; when the economic effort and competition of the world will pursue its way neither expecting aid nor fearing hindrance from governments holding the power of the sword in their hand; when, in a word, there will be sufficient safety-valves to rob economic strains and stresses of their explosive force. If world policy so develops, the problem of securing and maintaining peace will be practicable. But if the world policy takes a different turn, if we find the great governments of the world bringing more and more the power or the menace of their armed force into the arena of economic competition, by this power pushing the trade of their own nationals and breaking that of others, blocking with dams and dykes and barriers the currents of the world's economic tides—sooner or later war must come. No system of arbitration or conciliation, or of settling disputes at the point where they already threaten the peace, will stand the strain. The flood will burst its bounds and sweep our precarious civilization into irreparable ruin."

Aug. 16, 1924.

Our Prayers Together

Conducted by A. Gertrude Earle

Saturday, September 6

If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment we have from him, That he who loveth God love his brother also.—1 *John* 4: 20, 21.

O God of love, who hast given a new commandment, that we should love one another, even as Thou didst love us, the unworthy and the wandering, we pray thee, Lord, give to us Thy servants, in all time of our life on the earth, a mind forgetful of past ill-will, a pure conscience and sincere thoughts, and a heart to love our brethren. Amen.

Coptic Liturgy.

Sunday, September 7

From the unreal lead me to the Real, from the darkness lead me to the Light, from death lead me to Immortality.—*Brihad-Aranyaka Upanishad*, 600 *B. C.*

With place, with power, with gold—oh, ask me not
With these my little hour of life to blot.
A little hour indeed! and I would fain
Its moments spend in what is worth the pain.
What traveler would faint through troublous lands
To gather what must leave his hands
The moment that he takes the homeward ship?
Earth's goods and gauds give every man the slip;
But wealth of thought and richer wealth of love,
Must pass for coin in any realm above.
The good to others done while here I strive
Is all that shall at last my dying shrive;
And setting sail, my slight self-conquest's store
Is all my freight, if I shall come to shore.

James West.

Monday, September 8

God hath also highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.—*Phil.* 2: 9, 11.

What is the final ending?
The issue, can we know?
Will Christ outlive Mohammed?
Will Kali's altars go?
This is our faith tremendous,
Our wild hope who shall scorn?
That in the name of Jesus
The world shall be reborn.

Vachell Lindsay.

Tuesday, September 9

As the Scripture says, there are things

"Which no eye ever saw and no ear ever heard,
And never occurred to the human mind,
Which God hath provided for those who love him."

For God revealed them to us through his Spirit, for the Spirit fathoms everything, even the depths of God himself. For what human being can understand

a man's thoughts, except the man's own spirit within him? Just so no one understands the thoughts of God but the Spirit of God.—1 *Cor.* 3 : 9-11, *Goodspeed translation.*

Our Father, we pray for the gift of Thy Spirit, to open our eyes to life's beauty, and to awake our minds to life's meaning.

Wednesday, September 10

And the streets of the city shall be full of boys and girls playing in the streets thereof.—*Ezekiel* 8: 5.

Where cross the crowded ways of life,
  Where sound the cries of race and clan,
Above the noise of selfish strife,
  We hear thy voice, O Son of man!

O Master, from the mountain side,
  Make haste to heal these hearts of pain,
Among the restless throngs abide,
  O tread the city's streets again,

Till sons of men shall know thy love,
  And follow where thy feet have trod;
Till glorious from thy heaven above
  Shall come the city of our God.

Frank Mason North.

Thursday, September 11

For this reason I kneel before the Father from whom every family in heaven or on earth takes its name, and beg him out of his wealth of glory to strengthen you mightily through his Spirit in your inner nature and through your faith to let Christ in his love make his home in your hearts. Your roots must be deep and your foundations strong, so that you and all God's people may be strong enough to grasp what breadth, length, height, and depth mean, and to understand Christ's love, so far beyond our understanding, so that we may be filled with the very fulness of God.—*Ephesians* 3:14-19, *Goodspeed translation.*

Friday, September 12

What is the wisdom taught of the trees?
Something of energy, something of ease;
Steadfastness rooted in passionless peace.

Largess—expanding in ripeness and size,
Shadow—that shelters the foolish and wise,
Patience that bows 'neath all winds of the skies.

Uprightness—standing for truth like a tower;
Dignity—symbol of honor and power;
Beauty that blooms in the ultimate flower.

Stephen Henry Thayer.

Come to me, come to me, O my God,
  Come to me everywhere.
Let the trees mean Thee, and the grassy sod,
  And the water and the air.

George Macdonald.

Cruising in Convalescing Countries

X On a Visit to the Cadburys

John van Schaick, Jr.

GEORGE CADBURY, as many of my readers know, was a Quaker, a multi-millionaire cocoa manufacturer of Birmingham, and a public-spirited citizen in whom were combined the mystic and the man of affairs in an unusual and extraordinary way.

He was born at Birmingham, September 19, 1839, and died at Bournville, or rather at the Manor House on his estate near Bournville, October 24, 1922.

The "Life of George Cadbury" has been written by the English editor and historian, A. G. Gardiner, and I recommend it as I did once before to any of my readers interested in the building of a business from nothing to a point where it employs 11,000 people at its works and 30,000 others in various parts of the world; in the rise of an English lad to great wealth; in pioneer attempts to improve sanitation, education and housing for working people; in the relations of capital and labor, and in a life story of a man who lived primarily for the things of the spirit in the midst of engrossing things of the world.

He and his brother Richard took over the cocoa business from their father when George was only twenty-two and at a time when it seemed "on the rocks." It had dwindled away until it was almost nothing. Each brother had inherited about $25,000 from their mother, and little by little this all went to keep the business going. The brothers denied themselves luxuries and even comforts to increase their capital, cut off coffee, tea and the morning paper, rode bicycles to get about, and just managed to "turn the corner" with a business which was to become one of the stupendous industries of England.

After they had put this business on its feet, the brothers took the bold step of moving it out of the heart of Birmingham, where their laborers were compelled to live in slums, four miles into the open country, where they put it down on the banks of a lovely trout stream. Later they started Bournville, a village primarily but not exclusively for employees, taking back and forth by train those who were wedded to the city.

This village has become a model for others, and one of the most successful social experiments in history.

Just across the Bristol road a mile or so from the village George Cadbury bought an old manor house and an estate where he made his home the latter years of his life. Gradually adding to it, rebuilding the house, planting wonderful flower gardens, cutting vistas in the park, he made it indescribably beautiful. No more able to use it for himself or family alone than any of the rest of his property, he virtually turned it into a center of all kinds of excursions and parties from crowded cities, and filled his large house with visitors interested in the Bournville experiment.

Nobles, commoners, statesmen, social workers, authors, clergymen, from all over the world, and the King and Queen, came to see this strong, wise, successful, kindly old Quaker and his work.

All this is preliminary to saying that we have been on a visit to this beautiful English estate, this home so

full of memories of the great man, to the amazing industry he built up, and to Bournville village.

It is a high-water mark on the summer trip. From the moment that we drove through the great gates, and followed the curving road under the noble trees, past the little lake, up to the Manor House, until we waved good-by, we were swallowed up by a boundless hospitality as thoughtful as it was kind.

It all came about because one of the sons, an active director in the business, is a war-time friend. He was a staff officer of the Friends Ambulance Unit at Dunkirk during the war, in charge of transport, and was decorated for bravery by Belgians, French and British. I was associated closely with him but never realized at the time that he was the son of George Cadbury. Unmarried, he lives with his mother, with another brother and his sister in the Manor House. Being "all man," he fitted the head of a table in a baronial dining hall as well as he did a cracker box in a dugout at Ypres.

Mrs. George Cadbury, our hostess, an efficient help-mate during her husband's life, is carrying on his work as well as her own, in a noble and touching way. She has a mail which requires two secretaries to handle, is at the head of many philanthropic and reform movements, backs up strongly the Y. W. C. A., has just been elected the first woman president of the National Free Church Council, and was compelled to lead the forlorn hope of the Liberal Party in a strong conservative district as a candidate for Parliament at the last election. She would sink under it all if she were not herself an exceedingly able woman.

Speaking of George Cadbury's home life, Gardiner says: "Breakfast over, he led the way into the large oak room for family prayers, which were attended by all those employed in the house. The service opened with a hymn which was accompanied by Mrs. Cadbury on the organ. Then George Cadbury read a passage from the Bible, after which there was silent prayer, broken occasionally by a spoken prayer which pursued the train of thought awakened by the reading. The service over, the household dispersed to its duties or its pleasures, and George Cadbury mounted his bicycle and rode to the works at Bournville, nearly two miles distant."

Much the same thing happened on the two mornings that we were there—only Mrs. Cadbury read and her daughter played the pipe organ. Eight fresh-faced English maids, neat and trim, filed in and took part in the service, silently filing out as it ended. Nor would we for any consideration have substituted liturgies or extempore prayers for the Quaker silence which brought such peace and strength for the new day.

None of the maids are in evidence at a true English breakfast. Breakfast is as informal as dinner is formal. On the sideboard the servants have placed the food—porridge in one chafing dish, bacon and mushrooms or bacon and eggs in another, perhaps sausages also, electric or alcohol burners keeping things hot. There are eggs to boil if one is disposed. There are scones and rolls and toast. There are mounds of the large sweet strawberries for which England is so justly famous, and marmalade and jam.

As each member of the family comes in, he lifts the covers, helps himself and takes his place at the table. If there are guests the younger ones are down as soon as the gong sounds, each one evidently assigned to a guest, and charged to see that no unfamiliarity with custom interferes with his being abundantly served.

For one dinner, old war-time friends came in. For another we went out to King's Norton, a near-by village, to dine with the Commander of the Friends Ambulance Unit, who had to be a British army officer, and who now is a staff officer in the works. For luncheon there showed up American cousins, a professor of English at a Friends School near Philadelphia and his wife, a professor of Bible at Swarthmore College with his wife and daughter, the three *en route* to Germany for a year, the brother of a member of Parliament whom I had known in the war and his wife, and a fine young fellow, a Cambridge student, specializing in history. Mrs. Cadbury's sister, down from London for a day or so, had lived in Stockholm, visited in South Africa, and seemed to be keeping open house in London for returned missionaries and Y. W. C. A. workers from all sorts of remote and interesting fields.

In Glasgow I picked up a three-shilling volume called "Cocoa and the Chocolate Industry," by A. W. Knapp, in Pittman's Common Commodities and Industries Series. On an all-day journey from the English Lakes I read this book through without neglecting the lovely English countryside. When the subject of going over the works came up, I made one or two casual remarks about things I should like to see which made my friend ask what I knew about it. I then, to the great amusement of everybody, gave an impromptu lecture on the cacao tree, the history of the industry, and modern methods of manufacture. When I told the source of my knowledge, I was taken to call on the author, a most charming and competent industrial and chemical engineer.

Like most stories of this kind, it would fascinate the average high school boy and girl. Start them back from their cup of cocoa, or their box of Page and Shaw's or Huyler's chocolates, to the source of the industry, the Gold Coast, Central or South America or Ceylon, show them what happens on the way, and I will guarantee that you will interest them. Nor would the story be a poor substitute for some of the sermons we hear, or addresses to young folks at Commencement.

The Incas of Peru and the Aztecs of Mexico cultivated the cacao tree and drank cocoa.

Columbus brought the strange beans home to Ferdinand and Isabella. What they said I don't know. Montezuma entertained Cortez with jars of cold cocoa. What he said we can guess, for it wasn't much like the delicious drink of to-day.

Spaniards introduced the use of cocoa into Europe and in the seventeenth century England succeeded in getting hold of the secret of its preparation, held by Spain for a hundred years. Chocolate houses soon became fashionable and Pepys wrote in his diary that "jocolatte was very good." So from Fry and Sons, founded in England in 1728, now combined with the Cadburys, and Walter Baker and Co. in the United

States in 1780, with Cadbury and Rowntree following in England, Van Houten in Holland and Peter in Switzerland, cocoa soon assumed commercial importance.

It was not until 1847, about two hundred years after cocoa was introduced as a drink into England, that chocolate for eating was put on the market.

I spent a day in the Cadbury chocolate works, but did not see half. With the manufacture of cocoa, chocolate and candy of enormous quantities goes the manufacture of paper and wooden boxes and other allied industries.

Cocoa butter pressed out to make the cocoa powder is an indispensable material for the manufacture of chocolate. The hated fat so long a nuisance in the cocoa business is the corner-stone of the chocolate business. The by-product is worth more than the product. The waste turns out to be the true gold.

To go through factory after factory and watch the operators and then see it all with the eyes of the staff, get an inkling of the planning, note how things are kept going on together, visit the laboratories and planning departments, watch the loading of solid trains, two of which leave the factory every day—all this is really an inspiring experience.

More significant to mankind in general, however, is the planning by the employers for the health, the education, the safety and happiness of the employees. These works have acres of open space, and comfortable buildings for the use of the workers. There are dining halls and rest rooms, play grounds, gymnasiums, swimming pools, athletic directors, and classes on company time. There are continuation schools with attendance required of the boys and girls entering the factory. There are systems of high grade medical inspection, dental and other clinics. There is an open air theater under arching trees, surrounded by vines and flowers, accommodating thousands, where the workers in literary and dramatic clubs give entertainments.

They have a workers' council dealing with matters affecting conditions of labor, carefully organized and effectively working.

And they have a series of publications including a monthly magazine telling in detail just how they have dealt with all these problems, which they send to all parts of the world on application to Cadbury Brothers, Bournville, England, making a trifling charge for the more important pamphlets.

Of Bournville village I shall have to write another time. It is a story worth telling. The village is built to conserve utility, beauty and health. Every house has a flower garden in front and a vegetable garden and orchard in the rear. Instead of forty houses to an acre, eight, ten, or twelve only are put up, mainly of brick or concrete. Instead of selling outright, they were put first on a 999 years lease and then on a ninety-nine years lease to insure care by new owners as they come along. A small ground rent is charged. The corporation lends money for building, charging 3 per cent to those who pay less than half the cost, 2 1-2 per cent to those paying more. The houses cost from $2,000 to $4,000. The Cadbury Company does not own Bournville, Mr. George Cadbury having deeded it to a trust, "unsectarian, non-political." The trust puts some of its own money into every building—a 600 pound house costing the trust 700 pounds.

Beautiful little churches, schools, town hall, rest hall and other buildings have been put up by the trust for the common weal.

The average death rate for the first five years of village history was 7.7 per thousand; of Birmingham near by for the same period, 13.4, England and Wales 14.4.

The rate on infant mortality was 54 per thousand as compared with 94 in Birmingham and 90.4 for England and Wales.

The business is making a rapid recovery from the disastrous effect of the war—doing far better than England as a whole. They have recently built a new factory in Hobart, Australia, and one sees their famous chocolates, "Carnival," "Regent" or "King George," in Quebec, Hong Kong, Singapore, Cairo and wherever the British flag flies.

The sacrifice from the human side made during the war by this Quaker Company is recorded by a tablet on one of the factory buildings:

"To the glorious memory of the men from these works who gave their lives for their country in the great war of 1914-1918 and in grateful remembrance of those who shared its dangers. Killed, 218. Served, 2,148. This tablet was erected by their fellow workers."

A Junior Church

Clarence J. Harris

ONE of the greatest problems which has constantly troubled the writer in his church work he feels that he has solved, not only to his own satisfaction but also to the gratification of his congregation.

It is found difficult by most ministers to maintain two preaching services on Sunday, nevertheless, it seems like losing an opportunity to close the church except for one service.

A greater difficulty has confronted the writer for years, in the Liberal Church especially, in maintaining a successful Sunday school. In most cases we are limited in our number of children, and the small group often brought together makes it more or less unattractive to the children we have.

After a long study of the problem, and a struggle to maintain a Sunday school and two preaching services, I set about to organize a junior church, which would combine the morning preaching service and a Sunday school. The plan was simple, the challenge to children was remarkable, and the interest maintained by parents who had children was a great inspiration.

The plan was worked out so as to place upon the children the responsibility of the service. Church officers were elected, president, vice-president, secretary, treasurer, chorister, deacons, ushers. The pastor is the preacher. The president is an ambitious, consecrated boy of twelve. He occupies the pulpit, leads in most of the service, assisted by the vice-president, who is a lad of eleven. Special music is usually supplied. During the service the secretary and treasurer take some part.

The minister preaches with the blackboard. A large board four by six feet is used. The sermon is always clear, and has a personal appeal to the individual child. Here is the great difficulty. Unless a minister is creative, it is difficult to handle the blackboard.

However, one need not be a skilled artist, in fact, if he is, his work is less appreciated. Children like to use their imagination, and if something can be placed on the blackboard to "represent" something of importance, it is far better than to sketch out a picture with perfect artistic skill.

One successful sermon illustrates the idea. The minister writes across the top of the board, "The P . . . almist says." Then comes a talk on the hand, the fingers, their use and abuse. Then we speak about the palmist who says he can tell your fortune in the hand. Then children come up to the board and trace their own hands on the board, little and big, a great mass of hands, but white hands. Then something is said about the different kinds of hands.

Then an "s" is inserted in "P . . . almist" and it reads "Psalmist," and we find he says something about "clean hands." This talk caused great enthusiasm, and the children enjoyed placing their hands on the board.

A new talk, original and attractive, must be prepared weekly, and naturally is more difficult than a sermon for adults. Books on blackboard work can be secured. The writer has nearly a dozen, not one of which he could recommend, except as a stimulus to imagination and an aid to individual effort in original work. Bible stories lend themselves to excellent diagrams and pictures. The pictures usually get over and the youngest as well as oldest enjoys them.

New Year's Sunday we drew a "Book of Life," wrote the names of eight of the children on a page, the names so arranged that, the minister said, the greatest thing in the world is in the name, and makes the name immortal. Drawing two lines through the names, it was found that the word "character" was shown. A bee-hive, with honey bees flying about, each bee a child, showed a happy mission of little people, carrying honey. Then we turned the bee-hive into a big heart, and showed that a heart of honey for humanity made the world sweet and happy. A big "H" made it possible to write: Heart, Honey, Health, Happiness, Humanity.

It is found that parents are growing interested. One elderly woman joined the senior church, won by the junior church.

The junior church imitates the senior church in everything. Our deacons are little ones, a girl five and a boy eight. We use the envelope system, using the color blue, so as not to confuse with the white ones of the church. The enthusiasm of the junior church for subscriptions is shown by the fact that the juniors have more subscribers than the senior church. Their subscription is about half the amount of the senior church.

Junior church sociables are held twice a month, the older people always assisting heartily.

The result: We have received twenty new members into our junior church, those who had never come to Sunday school before, this in addition to our group we had before. New Year's Sunday we christened a baby in the junior church, the baby joined us and a subscription was made toward the church in his name, and the parents also subscribed.

Sunday morning, which always used to be a struggling service, with many absent who preferred a night service, is now alive with enthusiasm; it is a service of solemn, sincere devotion.

Some one may say that it might not appeal to kindergartners. That is a mistake. During the first half of the church service, the little ones assemble about a long table in the rear of the church and draw or paint under the leadership of a worker. When it is time for the blackboard sermon, they march down to the front seats. We began with three little ones under five, and now have eleven.

The ages of the children vary from three years old to fourteen. They feel the weight of responsibility, show great pride in their achievements, and make their monthly payment to the senior church treasurer with bubbling enthusiasm. One of the greatest results is the new heart it has put into many of the older workers, and the awakened enthusiasm over keeping the church open morning and evening on Sunday.

"A little child shall lead them," and so far several families have been led into active church work by the junior church. Two children brought a mother, four weeks later she was a trustee of the senior church. Two more active families were brought by two children in their families. Our little president, who is really the minister of the church, said recently, "This junior church is the biggest thing I was ever in." As he stands in the pulpit, announces the hymns and Psalm, and leads in prayer, he frequently gives a few remarks of encouragement and advice that alone prove the worth of the idea.

Remember one thing, the junior church should use the church auditorium, not the vestry. Imitate everything the senior church does. We believe we have started something somewhat original. The conventional Sunday school has in many instances lost its appeal, here in the junior church is a chance for individual responsibility and initiative of the children, an opportunity for the minister to preach to children, and always through children to older ones, who are always present in the back seats. It keeps the church open, and confirms the statement that "of such is the kingdom of heaven." We commend and urge the junior church idea to our fellow workers, and believe it will be a real spiritual impetus to the whole church; it will hold parents who have children in it, and will stimulate enthusiasm all along the line of church work.

Americanization*

Oluf Tandberg

AMONG the big and important social problems shaken to the surface during the world war is the problem presented by the un-Americanized American. During many years of peace and prosperity we did not see it in its true proportions. Now and then there were slight disturbances by foreigners of anarchistic propensities, but no real apprehension was ever felt. We had faith then, and we have faith now, in that great balance wheel of the Republic—the mighty middle class.

But during the war something happened. A small but wide-awake anti-American underworld came into being, and proved itself a thing of teeth and claws. We suddenly woke up to the fact that not only unnaturalized foreigners, but men who had pledged their loyalty to our flag, were among the nation's enemies. The so-called "melting pot" had not been an unqualified success. A distinct shock was felt throughout the nation, and it may prove to be one of the best things that ever happened to us. If I do not mistake the rising spirit of the people, henceforth the melting pot will have to function or we shall want to know the reason why it doesn't.

Roughly speaking, there are two classes of immigrants. One class is made up of people who come with an honest purpose, who seek a permanent home and a livelihood, and who are willing to render an adequate service in return for these privileges. The other class is composed of individuals who come either for purposes of gambling, *i.e.*, for the acquisition of wealth without giving anything of value in return, or for purposes of downright mischief, like the Russian anarchist. The first of these should be Americanized; the second—I do not hesitate to say it—should be returned to the place from which they came.

Confining our attention for the present to those who are entitled to encouragement and assistance, how can we make our problem clear or crystallize it in the fewest possible words? Since I myself am a foreigner, it will naturally be expected that I shall speak from experience. But no one man's experience is sufficient for reliable induction. The process of Americanization is far more difficult to some people than for others. In general, however, the only sure and effective way to Americanize the foreigner, it seems to me, is a process of incubation, and the more it resembles incubation the more successful it is likely to be. When the immigrant has been completely "hatched" in a foreign atmosphere, and has acquired a variety of soul-souring experiences prior to his arrival, he is almost certain to be a difficult subject to deal with. Hence, the younger the immigrant, the greater his chances. But even in the case of older people a great deal can be accomplished, provided we surround them with the proper atmosphere. Here is where we have failed in unnumbered cases. Experience may have taught us that in the presence of people whose manners and languages are unfamiliar and strange, it is not always an easy matter to generate the amount of warmth necessary to win their confidence; yet, apparently, there is no other way.

The immigrant station in the city of Halifax has taught me a powerful lesson. Nowhere else, to my knowledge—and the same has been asserted by people of the widest experience—does the immigrant receive such a hearty welcome. A large body of Red Cross workers is always at hand to welcome the newcomer, and the bewildered and sea-weary immigrant is received in a cozy parlor, while light refreshments are served, and sleeping accommodations provided for the babies and the tired mothers. In short, everything is done to make "the new Canadian children," as they are affectionately called, feel at home, feel that their lines have fallen in pleasant places; and they are sent on their way rejoicing to their new homes in the far West. The impression they have received at that critical moment of their life is not likely to vanish. Here is something which every great seaport in the New World may well consider.

Too much can not be said for the evening schools, established for the instruction and Americanization of foreigners. The teachers in these schools have a wonderful opportunity, and I can now speak from experience. If they have a sufficient stock of patience and good-will, and can gain the confidence of the foreigner, they can lead him almost at will. The first victory to be won by the teacher is a moral victory; the intellectual instruction will then be comparatively easy. On the other hand, if we fail to gain his sympathy and good-will, though we send him through all our colleges and universities, he will never be an American.

If we make an honest study of this subject, we shall have the reward of all honest students: our field of vision will begin to expand. We shall see before long that the Americanization of the foreigner is only a part of a bigger subject—the Americanization of America. And if we succeed in solving the bigger problem, we can not fail in the lesser. To Americanize a man is, of course, to inculcate in him the spirit of Americanism. What, then, is Americanism? It is a comparatively new word, but it is loaded to the muzzle. Emerson's dictum that "America is another name for opportunity," has probably been worked to irs utmost capacity, yet we like the suggestion. In what we now call Americanism opportunity must be one of the constituent elements, for otherwise its charm is gone forever.

"Opportunity" has been the big drawing card that has filled this land with people from all the ends of the earth. But opportunity for what? We read in the Book of Deuteronomy of a land flowing with milk and honey. In this land of ours there is more milk and honey to the square foot than there was to the square mile in the land spoken of in Deuteronomy. To possess themselves of these flowing riches, opportunity-seekers from everywhere have made it a land flowing with beer and whiskey, and if the reaction has come at last in an extreme form, it is hardly to be

*Address delivered before the New Hampshire Federation of Women's Clubs.

wondered at. American opportunity has been appreciated as but few things in this world have been; but we have learned, through bitter experience, that Opportunity can not stand alone. Unless Responsibility is accepted as its constant companion, things will lose their balance.

Here, in my judgment, is one of the first points to be driven home in all our Americanizing labors. Opportunity, divorced from Responsibility, leads to chaos. People who accept the first, but refuse the second, should never be admitted. So important do I deem this point, that I believe it is at least nine-tenths of the whole process of Americanization. It applies to the native born quite as much as to the immigrant. Have we ever fully realized the duty that rests upon us of raising the American standard high before the eyes of the newcomer, the duty of impressing upon him the seriousness of the step he is taking? Or, have we sufficiently considered how easily the foreigner is influenced by the example set by the people of the land? We demand, and justly, that foreigners who take advantage of the opportunities we offer, who come to us in order to live well and prosper, shall be loyal to the commonwealth, loyal to our institutions, and to all that our flag represents and protects. We have a clear right to demand this. But, as a matter of fair play, has not the foreign-born citizen an equal right to demand that we ourselves shall be loyal? And if we are not loyal, what can we expect of the stranger within our gate? When native American citizens, of large mental caliber and high culture, openly raise the standard of rebellion, and drag our Constitution and our institutions down into the mire, does it seem strange that weak-minded or dissatisfied foreigners should follow the example thus set, and glory in their disloyalty?

Whatever may be the explanation of the prevailing opposition to all established government, whether it be a growing impatience with the restraints of civilization or a desperate effort to wipe out the stubborn fact of human inequality, its main purpose must be regarded as anti-American. It is characterized by an extreme irresponsibility, a childishness and a moral weakness that has nothing in common with the sturdy spirit that founded our Republic. It comes before the world disguised as a martyr, claiming it has not received its full share of this world's goods.

It is barely possible that we are slightly to blame for the spirit of anti-Americanism among our foreign-born population. Perhaps we have failed to impress upon the foreigner the primary lesson that his willingness to work and his moral character are his only assets. Would it not be a splendid policy to tell him fairly and squarely that in the line of worldly goods we promise him nothing beyond what he can earn by honest labor—just like the rest of us—and that the only thing we can promise him with a good conscience is this, that here he will have an opportunity to be a man? If that is not satisfactory to him, he had better stay in his home land. In the last analysis, manhood is, or should be, another name for Americanism. If, on the other hand, he accepts that condition in good faith and with a willing heart, he is practically sure to be a success both economically and as an American citizen.

I have so far dealt with the purely practical side of this subject. There is another to be briefly considered. Man does not live by bread alone, nor can we as a nation live to any real purpose, if we have nothing to fall back upon save our industries and our commerce, our business enterprises and our political life. In Germany before the war, as you know, they conceived of the State as a supernatural being, to be worshiped as a deity, an entity self-sufficient and autocratic. We do not believe in any such nation as that. But if, in the conception of a nation, there is nothing more than the impression conveyed by the every-day scramble for its wealth, it can hardly be of permanent value to anybody. We have been taught from infancy that a man is composed of two main parts, a soul and a body, one part belonging to the world of realism, and the other to the world of idealism. It would do no harm to teach the American children that their nation is similarly constituted. It has a vigorous body, strong and athletic, made up of a thousand industries and institutions, and riches untold. But these things are subject to change and decay, and therefore they are mortal, whereas the nation's soul is immortal, and can never pass away. The soul is the spiritual pattern that we sought to embody in the federal constitution, in which it shines through the letter to those who have eyes to see. It is the public conscience that demands fair play and justice for all; it is that spirit of regard for humanity which has no parallel in the world's history. The nation's soul is no mere myth. It is in truth a new spiritual creation, struggling to make its presence felt in the onward march of the age.

If this is true, as I believe it is, it must be evident that the process of Americanization is something more than a mere adaptation to the requirements of humdrum life. Americanization means an increasing acquaintance with the soul of the nation, and a willingness to be molded and transformed in its image. Americanization is therefore a continuous approach to the spiritual pattern behind the changing phenomena of our life, and it is a process that can never be entirely finished. Natives and foreigners alike, who desire to be Americanized, will find it a life-long effort.

The emphasis which in these days is laid upon internationalism at the expense of the national ideal, makes the effort to Americanize the people all the more imperative. We do not know what changes the future will bring, but for generations to come the nation will be found indispensable in the world's economy. Sir William Temple's definition of a national organization has never been surpassed. The nation, said he, is an educational measure. When God commenced the education of the human race, He must have found it a difficult task, as the school was too large for effective work. And so He broke the school up into classes—or nations—as any competent educator would do. The national organization, despite its disadvantages, has been an educational agency without an equal, a teacher we can dispense with only at the risk of universal chaos. The nations have taught each other vastly more than they have taught themselves. What would Greece, Palestine, or Rome have been worth to the world at large, but for

the national genius developed in each of those nations? Our concern must henceforth be to make sure that our nation has something worth while to teach the world. One of the great subjects to be taught is the subject of Peace, and our nation can teach it. We must teach the nations that "class fights" in God's great university are not only a disgrace but a crime. Embodying in our own national life and in our foreign policies the spirit of the Prince of Peace, and impressing it steadily upon our distracted world, may we not hope to make a worth-while contribution to the future welfare of the race—a contribution that shall live and grow in human hearts and minds till the end of time?

Hawaii, an Inter-Racial Experiment Station

THE purpose of "The Human Side of Hawaii," by Albert W. Palmer (Pilgrim Press), is, according to the introduction, "to set forth the real significance of Hawaii." This lies, thinks Dr. Palmer, in the mingling there of the East and the West and the necessary co-operation between the two. From this point of view he takes up the history of the Islands and their present economic and social problems.

His first chapter deals with the missionary background from 1820 to 1860, the period in which the Polynesian race was Christianized and Westernized. He takes up briefly the primitive religion of the Hawaiians and describes the moral disintegration which took place in the forty years between the discovery of the islands by Captain Cook in 1778 and the coming of the missionaries in 1820. "The missionaries, when they arrived," he says, "found a nation of drunkards, going to pieces in unspeakable debauchery somewhat as the Marquesans are going to-day and as any primitive people is practically certain to go if it receives only the externals of civilization without its basis in Christian faith and ethics." Dr. Palmer tells with great vividness the story of the first missionaries and the remarkable transformation which took place in the islands in the next forty years through their earnest and devoted efforts. The practical results of their work he lists as follows: the development of a written language, the spread of education (the object of the missionaries was not only to give religious instruction but "to introduce and get into extended operation and influence among the people the arts and institutions and usages of civilized life"), extensive manual training and social service. Several pages are devoted to the contribution of the missionaries to civil government. "Under their tutelage," says the author, "the king in 1839 issued a Bill of Rights promising a constitution and individual ownership of land. Where else in history has so marked a revolution been secured by the influence of moral and religious teaching alone without an hour of rebellion or a show of force?"

Dr. Palmer takes up and answers ably the several criticisms of the missionaries—that they had too many secular interests, that they exploited the natives, that they grew rich, etc. Every one with a "missionary prejudice" should read what he has to say. His second chapter takes up what he calls "Hawaii's middle period of reaction, turmoil and complication." From 1865 to about 1900 the history of Hawaii was marked by decadence, decrease in population and industrial depression. One of the most unfortunate developments of this period was the decision of the American Board of Missions to withdraw from active work in the islands and turn the churches over to their members and native pastors. This independence was premature and resulted in an unfortunate reversion to heathenism. The breakdown of Christian influence in the islands was hastened by the arrival of several different denominations, thus confusing the natives and weakening their loyalty. The ensuing political difficulties, culminating in annexation to the United States, Dr. Palmer takes up briefly and clearly.

The last half of the book is devoted to an intelligent and unprejudiced discussion of the inter-racial, educational and industrial problems of present-day Hawaii. Speaking of the race prejudice there, particularly on the part of the whites against the Japanese, he says: "The missionaries had opposition, but it was the definite, open and easily discredited opposition of the beach-comber and the dissolute sailor. Our opposition is more subtle and more sinister. It has good clothes and social standing, but it poisons the community steadily by its cynical contempt and suspicion of that race with whom we must learn to live as Christian brothers in a common American civilization. It sees our task, repudiates it and tries to rush us all headlong into the darkness of increasing prejudice and hostility and the ruthless use of force instead of persuasion. The ultimate goal of this spirit and policy is war, especially when dealing with a romantic, sensitive and high-strung race like the Japanese. This jingo element in Hawaii is small, and ordinarily under cover, but it is here and, given the right conditions, would go into eruption."

There is a discussion of race mixtures, amalgamation, oriental morals, and the results and possibilities of education. The account which Dr. Palmer gives of the public schools in Hawaii is a very enlightening and optimistic one. It will be of particular interest to all those who have ever done or hope to do "Americanization" work. In these Hawaiian schools a dozen different races are being molded into a group of American citizens of which we may well be proud. Supplementing education is the welfare work of the social agencies, of which there are many. These Dr. Palmer takes up in specific detail.

The last chapter offers suggestions as to ways "to help Hawaii." "One way," thinks Dr. Palmer, "is to remember its peculiar strategic significance as a mission field even today." He suggests that it be used as a training station and that there be established there a missionary institute where students could complete their training for missionary work and at the same time be in actual contact with the various Oriental races. Another way to help Hawaii is for the people on the mainland to remember that she is not an "Insular Possession" but a full-fledged territory

and a candidate for statehood. Lastly Dr. Palmer enjoins upon his readers the absolute necessity of keeping peace with Japan if Hawaii is not to be involved in disaster unspeakable.

May Hawaii long endure as "a human bridge of international good will and understanding between East and West!"

D. H.

* * *

THE CHURCH AND THE VOTER

IN the June number of the *Homiletic Review* appeared an editorial on "The Church and the Voter," noting the fact that usually less than 50 per cent of the electorate take the trouble to vote, and forecasting a campaign to "get out the Christian vote." The July and August numbers contained endorsements of the campaign from clergymen, educators and statesman, and in the September issue are various messages of endorsement and encouragement, some of which we quote. President Coolidge writes:

> The organizers of the movement to induce all of the church-going community to go to the polls on election day, and perform their full duty of citizenship, are certainly deserving of every possible encouragement, and I am glad to assure you that it will have mine. I have been gratified to know of the progress this movement has already made. From every possible viewpoint, whether it concerns the interest of these individual citizens, or the interest of the community as a whole, it is highly desirable that the great Christian community shall always do its full service in the public interest at election time, and indeed in every other public relationship. My best wishes go out to all who are interesting themselves in this most praiseworthy campaign.

The commendation of General Charles G. Dawes is as follows:

> Advocacy by the clergy of the duty of a citizen to vote in all elections—national, state, and municipal—will go far to dispel that attitude of indifference now indulged in by so large a percentage of our public, and should aid in the selection and election of public officials whose moral courage and integrity will assure law enforcement and dispose the public mind to law observance.

Dr. Herbert Booth Smith of Los Angeles, Cal., writes thus:

> I have signed with great pleasure the registration card connected with the proposed "Get out the Christian Vote" campaign.
>
> You may remember that some years ago Canon Brothers of the Church of England suggested that there ought to be a "Pan-Christian Party," the members of which would look at everything from the viewpoint of Christ and his kingdom. I was in sympathy with his suggestion at that time and I am in sympathy with your suggestion, although quite a different one, that the Christian voter should express his wish in the Christian use of what might be called the sacrament of suffrage.
>
> My church enrolls 3000 members, most of whom, counting men and women, are of the voting age. I shall do what I can do get them out on that day.

Men in educational centers are doing things, as is the Rev. H. M. Prentiss, of Easton, Pa., who writes:

> It gives me great pleasure to endorse most strongly your campaign relative to the "Christian Vote." Personally I feel that it is one of the weak spots in our religious program—it is not so much the power of the corrupt as the inertia of the so-called spiritual elements in each community. No man or woman can logically claim the protection of the civic bulwarks, and at the same time be numbered among the "too proud to vote."

The Rev. Wilbur Nelson, pastor of Trinity Evangelical Lutheran Church, Greenleaf, Kansas, has put the subject through his church paper before his people in this shape:

> It is the aim of the Church to get out the Christian vote as in no time in the history of the greatest country God ever gave to man.
>
> How much is your Christianity really worth?
>
> Stop!!!!!!Stop!!!!!!
>
> Ask yourself that question, then ask yourself this question, How much is my American citizenship worth?
>
> If you claim Christ's heavenly citizenship, "it follows, as the night the day," your right of earthly franchise is not a thing to be despised by indifference, for it was Christ you claim to follow who said, "Render unto Caesar."

The *Woman Citizen* asks, What is a 100 per cent American citizen? and proposes the following test and grading:

> 1. Did I vote at every election last year? That counts 50 per cent.
>
> 2. Am I registered for voting? 20 per cent.
>
> 3. Have I listed all my property for taxation? 20 per cent.
>
> 4. Am I aggressive in the support of worthy civic movements? Do I obey all the laws or only those that do not bother me? Have I urged delinquent officials to perform their duty? Have I commended efficient officials? 10 per cent.

Mr. Simon Michelet, an attorney of Washington, D. C., says this, which our readers may well ponder:

> The Census of 1920 showed 54,421,832 native and naturalized citizens of voting age, and yet the total vote cast for President was only 26,674,171, which means that not 50 per cent of American voters exercise their legal franchise.
>
> That the stay-at-home habit is growing at an ominous rate is disclosed by this 24-year review by *Collier's Weekly:* In 1896, 80 per cent of voters cast ballots; in 1900, 73 per cent; in 1908, 66 per cent; in 1912, 62 per cent; and in 1920, less than 50 per cent.
>
> Native born American citizens appear to be among the worst offenders, as the census shows 21,000,000 more native born voters than the total presidential vote.

A local body giving its energies is the Tennessee State Central Committee on Constitutional Convention, whose chairman, Joseph H. Acklen, has written a four-page pamphlet, widely circulated in his state, on "Our Duty to Vote," in which he states that 55 per cent of the potential voters are slackers, and adds:

> Instead of the 45 per cent that now vote there should be 99 per cent voting. The country is always safe when the people get to thinking. You can always trust the people to do the right thing when you can get them seriously to consider it. A people who think and act are ever safe from autocracy on the one hand, or Bolshevism on the other.

THE MAKING OF A UNIVERSALIST

SOON after the death of the Rev. C. H. Vail some one sent us the following account of the way he became a Universalist, which we are sure our readers will find interesting:

Although Mr. Vail was brought up an adherent of the Orthodox faith, his parents being members of the Disciples Church, sometimes called the Church of Christ, he came early in life to question its tenets. To him the old doctrines contained absurdities and inconsistencies which finally drove him into infidelity. He probably would have grown up an unbeliever had not fortuitous circumstances opened his mind to what he called a more reasonable interpretation of Christianity. On one occasion, when on a visit to an uncle who was a pronounced Universalist, he discovered three books treating of the subject, "Footprints Heavenward," "The Life of Nathaniel Stacey," and "The Life of John Murray." He looked over these at first in a casual way, but becoming interested borrowed them and took them home with him. He was still a mere boy and the result of bringing such literature into an Orthodox home can well be imagined. The books suddenly disappeared and found their way back to their owner. But upon the next visit to his relative they were again obtained, only to be again ferreted away. After several such experiences young Vail learned to keep the books out of sight. This he did and perused them unbeknown to his parents. In the meantime his parents had borrowed a book entitled "Universalism against Itself" which they requested him to read, hoping thereby that all traces of the doctrines of Universalism would be expunged from his mind. The book was carefully read, but instead of producing the desired effect only resulted in convincing the son of the truth of Universalism. He had by this time become familiar with the main arguments used in support of the "Larger Hope," and the failure of the author to meet them, together with his persistent misrepresentation of his opponents, showed the weakness of his position. Had it not been for the reading of this book Mr. Vail might never have been a Universalist.

Mr. Vail now took up a thorough study of the Bible, although discouraged by his friends from investigating, being told by some that he would surely be crazy if he continued. He purchased, unknown to his parents, books upon the question, having them sent to a friend for fear they would be gotten from the office and confiscated, for he had been forbidden to bring any Universalist papers or books into the house. These he thus secured and kept buried in the hay in the barn, to which place he often resorted to read.

There was no Universalist church in his town and only one family who pretended to be Universalists. The doctrine, of course, was unpopular and looked upon with suspicion, but Mr. Vail was so full of enthusiasm for the faith that he proclaimed it aloud on every occasion, being ever ready to give a reason for the faith that was in him. It took more courage then to stand for the "Larger Hope" than to-day. But Mr. Vail showed himself to be a young man of moral stamina who dared to proclaim, in the face of bitter opposition, an unpopular doctrine which was "everywhere spoken against."

* * *

AN APPEAL FOR THE HANDICAPPED

To the Editor of the Universalist Leader:

Noticing E. W. D.'s editorial in the *Leader* of August 2, where she writes in behalf of the disabled persons in the United States, as related to education, treatment, etc., I write to corroborate the statement that these disabled people do need more substantial help in securing these great necessities.

I am glad some one has waked up and is making an effort toward this end. I can assure you it will be appreciated. I know, for I am one of those disabled persons myself. I am a woman normal in every respect, except I can not walk, thirty-six years of age, always strong until a few years ago, when my health failed.

From a child I always craved an education, but not being able to walk I could go to school but very little, and not having any one to teach me at home, I took lessons through correspondence courses, and through this means acquired what little knowledge I now possess. I craved to be able to write, and I am at present trying to master this art by correspondence, but it is a slow progress.

If I could have had the advantage the writer here advocates, my life might have been different. Instead of the helpless dependent I am, I might have been a useful self-supporting woman, a comfort to others and myself too, as I certainly would like to be.

So I am saying this in behalf of my disabled brethren. It is for them I plead, for the thousands of just such people, ambitious beyond expression, but for the lack of a little aid at the right time handicapped for life.

I joined the Liberal Christian Church in Atlanta a little over a year ago, and I am a devout believer in Liberal Christianity.

Ruby C. Paris.

Alpharetta, Georgia.

* * *

WHY NOT?

To the Editor of the Universalist Leader:

I was much interested in reading a recent editorial in the *Leader* by F. O. H. on the awful condition of the country church and the deplorable suffering that the attendants of the Sunday services are compelled to endure on account of the ignorance and inefficiency of the choir and minister.

My personal observation has brought me to a somewhat different view. In some country churches I have listened to most excellent music, have heard ministers who did not drone or stumble or talk through their nose, and have found an atmosphere of reverence and devotion that was truly refreshing. And I have attended services even in city churches where the ability of both choir and preacher was not above criticism.

But assuming that the description given by F. O. H. is fair and true to fact, and that the sufferings of the average country churchgoer should be alleviated by some new method of worship, like that of giving up the local minister and worshiping God through the radio by listening to some eloquent city minister and cultured choir, I would ask, why restrict this great advantage to the country church? Why not extend this privilege to every city church?

For, however eloquent may be the city ministers, however delightful the music of the city choirs, I suppose we must admit that all are not of equal excellence. One minister, one choir, must be superior to the others.

Now, why not select the very best minister and choir that can be found and let them do all the work? All that will be necessary to do is to install a radio in every church—city as well as country—and the terrible sufferings of churchgoers will cease. We should then have the most captivating sermons, the most entrancing music and the most reverent worship.

And just think of the saving in expense! Having but one minister and choir, hundreds of thousands of dollars now expended for ministers' salaries could be devoted to other uses. We would need no theological schools nor instructors therein. Some might say that they would not like to worship through the radio, but very likely they are fanatical or old-fashioned. Why not have eloquent preaching and fine music, through this new method, for everybody? Why not?

C. F. McIntire.

North Orange, Mass.

* * *

COMMENDING MR. ASHWORTH'S ARTICLE

To the Editor of the Universalist Leader:

As one who was a constant reader of the *Banner* from its earlier dates and of the *Leader* since the two consolidated, I can not refrain from expressing my satisfaction at the present high standard of the paper. Every issue is a gem, and we are glad to keep it on our table where friends can note the character of its pages. What I took my pen for especially was to commend the article in the issue for August 9 by Mr. Ashworth on "Hell." I hope every reader of the *Leader* will give that a careful perusal. To my mind a weak spot in our denominational life has been that while we professed belief in the certainty of just punishment for sin we have not emphasized it as we should. Without question others have won adherents by preaching a way of escape from all consequences by simply professing faith in the blood of Christ. If this world is ever to be awakened to any just sense of human responsibility there will be demanded insistent preaching and teaching of the certainty that there is no escape from just punishment for evil doing. As this fact is pressed home it must have a restraining influence. Let men know that they can not purchase their way into any Heaven of bliss without rendering some equivalent for the blessing so freely offered. Never was there, to my mind, such demand for energetic preaching of the essentials, all of them, of the Universalist Church as to-day, and in the degree of our faithfulness will be our reward in numbers as well as lives. My word to the *Leader* is that it keep on growing in vigor and strength, for the service it may render is beyond present comprehension.

With all good wishes,

Geo. M. Twitchell.

Monmouth, Maine.

* * *

TEXAS STATE CONVENTION

W. H. Rollins

Another milestone was reached at Ponta, Texas, when we assembled in State Convention July 11, 12 and 13 in the new church and helped to dedicate it to the cause of Universalism.

Much credit is due the Ponta members for their continued efforts in spite of many obstacles, and we rejoice with them in this worthy result of their labors.

The church, thirty by sixty feet, graces a prominent part of the town, convenient to all.

The annual session of the Texas Universalist Convention was called to order by the president, Judge J. D. Barker of Cisco.

The reports show continued growth and activity; there are more calls than our limited forces can respond to, and a constant extending of our influence.

It was decided that it would be for the best interests of our cause in Texas to divide the state into three districts, centering them in and about the following places: Ponta for east Texas, Elgin for south central Texas, and Newcastle for west central Texas. The Superintendent was instructed to arrange district conferences each year, with delegates from each district to the State Convention. These conferences will bring the members together oftener and greatly enlarge our working force. We hope for good results from the plan.

The following officers were elected:

President, Rev. J. D. Barker, Cisco; Superintendent, Rev. R. L. Brooks, Elgin; secretary and treasurer, W. H. Rollins, Cleburne; assistant secretary, W. A. Prater, Welasco. Executive Board: one year, Mrs. Maggie Bowen, Red Rock; two years, Mrs. Geo. Terrell, Newcastle; three years, Mrs. Robert Montgomery, Ponta. Fellowship Committee: Rev. J. D. Barker, Cisco; Rev. J. S. Dunbar, McDade; R. M. Brooks, Alto. W. U. M. A.: President emeritus, Mrs. W. H. Rollins, Cleburne; president, Mrs. J. D. Barker, Cisco; chairman P. O. M., Mrs. I. Bowers, Ponta.

Resolutions were adopted, thanking the people of Ponta for their hospitality; thanking the officers for the way they handled the work of the Convention; urging our members and those who are interested to contribute to our ten thousand dollar fund; instructing the secretary to send letters of sympathy to Dr. F. B. Bishop for the sudden death of his wife and also to Mr. and Mrs. Dan Conner for the death of their baby during this Convention; providing for dividing the state into three districts, placing the working out of the plan under the direction of the Superintendent; thanking the Y. P. C. U. for their aid and assistance to us in placing the Universalist understanding of the Bible and conception of life before the people of Texas, and expressing appreciation of the work of Stanley Manning; expressing the belief that the Universalist Church in Texas should come to a fuller realization of the need for an immediate recognition of the social, as well as the economic and spiritual, disorder that prevails; expressing sympathy with labor in its contention for social and economic justice, but commending both capital and labor to the golden rule; protesting against war and endorsing the International Court.

On Sunday morning the Ponta ladies decorated the church with cut flowers, making a beautiful motto entirely of flowers, reading, "For Christ and His Church," which was placed above the pulpit.

Rev. J. D. Barker, in dedicating the church, reviewed the history of Universalism in Ponta and Cherokee County. Universalism has been preached in the county for about seventy years, mostly in the northern part, near Jacksonville. As a result of this preaching the negroes, led by Ben Grey and Charles White, had been conducting a Sunday school and holding services a few miles north of Ponta. Mr. Barker had arranged to hold a debate at Jefferson, which is in the eastern part of the state, and Ben Grey asked him to return by Rusk, and preach to them and give them some needed instructions. After an investigation of the standing of Ben Grey, Mr. Barker consented, and they arranged for the meetings. Mr. Barker was met at Rusk by Ben Grey, who took him by a long and winding road to the home of a white man who had agreed to care for him during the meetings, but the man had been warned not to allow that Universalist preacher to stay in his home, so would not receive him, but they found a white man who would let him stay in his home, for which Mr. Barker was and is very grateful. Some of the limitarians and others who loved a fight, had declared that Barker would not be allowed to preach to the negroes. This had been reported to Mr. Robert Montgomery and others at Ponta, and they went out to see that Mr. Barker was not interfered with, and that is how he found there were Universalists at Ponta. So he made his headquarters at Ponta, preaching there days and at night to the negroes at the Mt. Elm schoolhouse. Mr. Barker was a cripple in those days, but thanks to modern methods he walks now without cane or crutches. Mr. Montgomery has but one arm and one leg. Mr. William Tipton is a blind man. These three were the defenders of Universalism there in those days. This was about ten years ago. Mrs. Emma

Montgomery, mother of Robert, gave the lot for the church some years ago. It has been a hard struggle, but with the help of the Y. P. C. U. and the Universalists of the state we now have a splendid church at Ponta, dedicated to Universalism, free of debt. The deed is in the name of the General Convention.

Mrs. J. D. Barker was taken very sick during the Convention and was unable to attend any of the meetings after the first day. She had accepted the office of president of the W. U. M. A. and had expected to call the women together for making plans for an intensive campaign in its interest, but could not do it.

We want to call the attention of the many friends who have been sending *Leaders* and other literature to our Post Office Mission, to the fact that Mrs. I. Bowers of Ponta is now P. O. M. Chairman for Texas, and we ask them to send all papers to her.

* * *

THE GOD OF THE EARLY CHRISTIANS

By Arthur Cushman MacGiffert. Charles Scribner's Sons. $1.75.

The publishers' description of this volume by Professor McGiffert as an "epoch-making book" seems warranted. Certainly it is a startling book to those who have been in the habit of accepting the conventional interpretations of Christ and Christianity without critical examination of our sources of information. The writer attempts to set forth without prejudice the facts as to the actual religion of the early disciples. He cheerfully discards his own previously cherished opinions in a spirit of scientific loyalty to the truth as he finds it. If his readers are at all convinced by his arguments they will be similarly obliged to revise many of their ideas as to what Jesus taught and as to what his early disciples believed.

It is somewhat surprising, for example, to read that Jesus not only did not present any new thought of God but was himself merely a devout and loyal Jew reflecting the opinions of his day; that the God of Jesus was hard and austere, able to do anything, however impossible, not bound to treat men as they deserve, yet choosing to be kind even to the unworthy. Far from being "the first true democract that ever breathed," Jesus is presented as a true oriental, not in the least responsible for either the doctrine of the Fatherhood of God or its companion doctrine of the Brotherhood of Man as generally understood to-day. The burden of Jesus' teaching, we are told, was not the love of God, but righteousness and judgment with special severity toward the self-righteous and the uncharitable. The conclusion reached from the writer's study of the Synoptic gospels to which alone he goes for his facts, is that "at no point did Jesus go beyond wholly Jewish thought. . . So far as the God of the Christians is different from the God of the Jews, it is due not to Jesus' teaching about God but to the teaching of Paul and . . . still more to the personality of Jesus."

Unlike Jesus, Paul had much to say about God's love, used the name Father as the peculiarly Christian name for God, emphasized the holiness of God as Jesus did not, and in addition extended the category of deity to include Christ himself, an idea that never seems to have occurred either to Jesus or to his early Jewish converts. While Paul did not identify Christ with God as the Methodists and others did, he originated the title Son of God to solve the problem of a divine Christ not in conflict with the one Supreme God in whom Paul, like Jesus and all other Jews, believed. This reconciliation was associated in the mind of Paul with his doctrine of salvation through a mystical union with the divine. John in his emphasis upon the love of God as revealed in Christ and his peculiar philosophical doctrine of the Logos still further aided in modifying the original Jewish monotheism to include a divine Christ.

With the conversion of large numbers of Gentiles an entirely new problem arose. They sought not the monotheism of the Jews but salvation through Christ. The great task to which Paul and the early fathers addressed themselves was not to add the worship of Christ to the worship of God, but to save the worship of God from being lost and forgotten in the worship of a Christ who was actually the only God of multitudes of believers. The author presents with great force and in much detail the evidence that Christianity was saved from becoming a Jesus cult and given a world-wide and universal significance by the strenuous efforts of Paul and the fathers to conserve Jewish monotheism through linking up salvation with creation, making Christ the divine agent through whom the supreme Father not only created but rules, judges and saves the world, and in the last analysis extending to Christ all the functions ascribed to God Himself. The God of the Jews became permanently the God of the Christians, not because Jesus was displaced as the actual God worshiped by early believers, but because the theologians gave Christ all the functions of the supreme God without ascribing to the supreme God all the experiences of Christ. They distinguished the Son from the Father, but declared both to be equally divine.

It is hardly to be expected that all these conclusions will be accepted without further critical study of the sources to which this author has gone. This fresh interpretation of early Christianity is however a real contribution to religious thought, and must unquestionably be taken into account in any future discussion of what was actually the process through which we have come to our present Christian belief.

A. W. G.

* * *

THE PARABLES OF SAFED THE SAGE

The Parable of the Pajama Strings

Once upon a time there was a man who had Many Good Qualities, but not so many as he needed. For he went through life rough-shod, and he Needlessly gave offense and hurt the feelings of his friends when there was no need.

And this was what he said about it:

I am honest and sincere, and what I think, that I speak, and folk may take it or leave it. For that is the kind of man I am.

Now he said this to me, when he told me how he had given offense, and it was as if he would make a Virtue of his Fault.

And I said unto him:

Thou art an honest man, and that is well, but it is not enough. For thou art not sufficiently honest with thyself to tell thyself that thou art an Heedless man, careless of other people's feelings.

And he said:

What I say is what I think, and that is all there is of it; and an honest man is the noblest work of God.

And I was Silent.

And he said, Is it not so?

And I said, I have already told thee that thou art not honest with thyself. It were more noble in thee to be thus honest. Then shouldest thou be More Considerate.

And he said, I do not get thy point.

And I said, Dost thou wear a Night Shirt or Pajamas?

And he said, When I am at home, I wear a Night Shirt; but when I travel, then do I wear Pajamas.

And I said, With what dost thou fasten them up, that they fall not off?

And he said, There runneth around the top of the Trousers of a suit of Pajamas, a sort of Runway, and I forget the name which my wife calleth it, and in that place is a Cord which I tie around me, drawing it tight from both ends, and fastening it in a Bow-knot.

And I said unto him, Peradventure thou hast sometimes pulled one end of the Cord too far into the place wherein the cord runneth, so that only one end was out, and the harder thou didst pull on the Visible End the farther inside did the other end disappear?

And he said, I have had that experience and it is unpleasant.

And I said, The binding cord of Social Relations is one cord, but it hath Two Ends. And one of them is Integrity and the other is Courtesy. And it is not possible to make up for a shortage in either end by pulling too hard on the other one.

Now this was an Homely Parable, but I think he understood it.

An Interpretation of the Social Ideals of the Churches

From the Labor Sunday Message of the Federal Council of Churches

The labor movement is something much greater than any particular labor problem. It is not to be confused by or with current strikes and lockouts, nor with any particular issue at combat, in which there may be right or wrong on one or both sides. The labor movement is age long. It began with the first efforts of men to free themselves from slavery and serfdom and it will not end until there is a relationship between the man who toils and the man who manages that brings satisfaction and a sense of freedom to both.

The Social Ideals of the Churches demand not only "the fullest possible development of every child, especially by the provision of education and recreation," but "the abolition of child labor." After twenty years of industrious and conscientious effort, we are now on the way to adequate legislation for the control of child labor. There remains the serious task of securing the adoption by thirty-six state legislatures of the joint resolution recently passed by the Congress to make the twentieth amendment a charter of freedom for childhood. Churches throughout the country will need to exert their full influence upon public opinion in the states to secure ratification. Congress will then have the authority, now lacking, to accomplish what it has twice attempted, only to have its acts declared unconstitutional, and to legislate from time to time for the protection of children. More than a million children who have been kept out of school to work will then be given their chance at life.

A uniform national law controlling child labor will bring all industries under the restrictions of a minimum standard. It should receive the heartiest support of Christian employers for the children's sake. Those not moved by that consideration will, if the federal law is adopted, be deprived of the old economic argument that one employer could not give up child labor while others utilized it.

The heart of the home is the mother. Any industry which takes her out of the home, or makes it necessary for her to labor for the sake of getting material necessities, sacrifices the most vital interest of the nation. The home of the worker has the same right to its homemaker as has that of the employer.

The Social Ideals ask for "the protection of the home by the single standard of purity." Equally necessary is a single standard of rights for all mothers and those who may sometime become mothers. The resolutions adopted at the Cleveland meeting of the Federal Council of the Churches at the close of the war declared women "should have full political and economic equality with equal pay for equal work, and a maximum eight-hour day." It made a declaration in favor of "the abolition of night work for women" and for "provision of adequate safeguards to insure the moral as well as the physical health of the mothers and children of the race."

"Economic equality" means that a woman has the same right and should have equal opportunity to work as has a man, and that she shall have equal pay for equal work. The protest lies against discrimination because of sex.

If the heart of the home is motherhood with all that motherhood implies in love, watchful care and homemaking, its foundations lie in a sufficient material income. The Social Ideals demand a "living wage as a minimum in every industry and the highest wage that each industry can afford." They stand for "the right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, for the protection of the workers from the hardships of enforced unemployment." They ask for "suitable provision for the old age of the workers, and for those incapacitated by injury," and for "the protection of the worker from dangerous machinery, occupational diseases and mortality."

The post-war meeting in Cleveland added to these Ideals by saying "that the first charge upon industry should be that of a wage sufficient to support an American standard of living." To that end it advocated "the guarantee of a minimum wage, the control of unemployment through government labor exchange, public works, land settlement, social insurance and experimentation in profit sharing and co-operative ownership."

Nor will interrogations about what is a "living wage" satisfy the conscience that demands it. A "living wage" can be determined as successfully as can a "fair profit." It means enough to purchase a minimum of those things that the better-to-do consider essentials. It means comforts and savings as well as physical existence. It means enough to give children the advantages of a public school system that our common citizenship has set up for all the people. It means enough to enable the natural breadwinner to support his family with the mother in the home. It means a chance to save enough to pay for a cottage, to lay up something for sickness, misfortune and old age. It means enough to provide the simple essentials of culture, recreation and philanthropy for the family. The living wage might well be interpreted by the employer as the wage that he would desire for his own family were he to change places with his workingmen. Such a living wage for all can not be attained in a day, but it can be made the goal for the industry of the nation. The increasing introduction of efficient management and of the simple equities of social justice into the industrial system, on the part of organized labor as well as capital, the elimination of waste and of strife, and the fairer distribution of the national income, will go far toward providing a national income sufficient to provide every industrious family with a decent living.

Fundamental to all the Ideals mentioned above are those calling for "the most equitable division of the product of industry that can ultimately by devised," and for "a new emphasis upon the acquisition and use of property." Property rights are sacred only when they are human rights. Logically, then, a property right that interferes with humanity is no longer sacred. The Christian conception of property, its earning and spending, and its equitable division among the people, rests upon the fundamental teaching regarding the sacredness of personality and upon its goal in justice and brotherhood. Property is primarily for use, a means of service and not a means of conscripting others for one's service.

The Social Ideals ask for "equal rights and justice for all men in all stations of life," and for "the right of employees and employers alike to organize for adequate means of conciliation and arbitration in industrial disputes." The post-war meeting of the Federal Council amplified these principles by saying: "That we affirm as Christian Churches that the teachings of Jesus are those of essential democracy and express themselves through brotherhood and the co-operation of all groups. We deplore class struggle and declare against all class domination, whether of capital or of labor. Sympathizing with labor's desire for a better day and an equitable share in the profits and management of industry, we stand for orderly and progressive social reconstruction instead of revolution by violence."

The Christian type of organized life is fraternal and the Spirit of Christ must bring employer and worker, struggling social groups, the Churches, and the nations into co-operation. When brotherhood is confined to class-conscious organizations it results in war between brotherhoods. When it is confined to the sanctuary it becomes other worldly and leaves this world to perish. Brotherhood means the co-operation of all for social progress, and the strength of all to meet the need of the humblest citizen. "Interdependence" is a more Christian word than "independence." Brotherhood and co-operation mean interdependence. There can be no peace until there is justice and there can be no guarantee of justice except in the equitable relationships of democratic organization with a sense of interdependence. To all men in industry comes the searching word: "One is your Master, even Christ, and all ye are brothers."

Home and Children

THE ASCENT

Youth is like a pleasant valley,
Blossom-strewn and orchard planted,
Where by sound of bird and river,
Scent of flower and sight of color,
All our senses are enchanted—
While we tarry, while we dally.

'Tis like looking from the valley,
Sunlight-bathed and soft wind blowing,
To the rocky steeps that glower
Dark beneath the storm clouds' shower.
'Tis a yearning to be going,
Though we tarry, though we dally.

But where closer thunders rumble,
In the mountains steep and darkling,
From the trail we may not loiter
Though our weary feet must falter.
Glimpse the plain in sunlight sparkling,
As we clamber, as we stumble!

There it lies far, far below us,
With white burgeonings all starry!
Quick! Let us return together!
Closed the path. 'Tis lost forever.
In that vale where strangers tarry
None would greet us, none would know us.

Elizabeth Mills Crothers.

* * *

A PICNIC FOR FOUR

Willard N. Jenkins

"IT rains!" sobbed little Carrie Norton. "It rains and there won't be any picnic to-day. Oh, dear!"

"I suppose my little girl is much disappointed," said Mrs. Norton kindly. "You have been looking forward to this day for a week, I know, but worse things might happen. This warm rain will do a great deal of good, too. The gardens were suffering for rain."

"I s'pose so. But there won't be any picnic. And I was going to have such a good time."

Mrs. Norton was thinking intently. "How would you like to have a picnic at home?" she asked.

"A picnic at home. But I couldn't, could I, mamma?"

"I see no reason why you could not. I think papa will put up a swing in the attic, and you can have a picnic there."

"All alone by myself?" asked Carrie doubtfully. "That wouldn't be much fun."

"No, indeed. I will ask the little Hammond girls across the way—I think their mamma would let them come—and you could take turns in swinging and have your dolls and games."

"And have re-freshments," and Carrie stumbled over the long word.

"Certainly."

"That would be fun, mamma, indeed it would," and Carrie's eyes sparkled.

"I will ask your papa about the swing now."

After that Carrie could hardly wait for afternoon to come. Maud and Lizzie Hammond came at an early hour, delighted at the idea of such a novel picnic. It was still raining, but what of that? The little girls repaired to the large, pleasant attic, where the swing was in readiness, and Fido, the puppy, was playing to his heart's content. On a table were toys and games, and each little girl had her most cherished dolls. Presently the sun broke through a rift in the clouds, and its warm rays shone through the attic windows.

"The sun is shining 'cause we're having such a good time," said Maud, as she started to visit her sister, who lived behind a big box, in one corner of the attic.

"We wouldn't have had a better time to a real picnic!" declared Lizzie.

"This is a real picnic, if it is in an attic," asserted Maud. "And, Carrie, I think your mamma was just as good as she could be to think of it."

"Mamma is always good," rejoined Carrie, as she carefully arranged the hair of her most cherished doll.

Just then, some one was heard coming up the stairs, and a young man with a handsome, good-natured face bounded into the attic.

"Uncle Frank! Uncle Frank!" cried Carrie, dropping her doll in her excitement.

"I have come to join the picnic. May I?" said Uncle Frank, as he caught his little niece in his arms.

"'Course you may. And you'll tell us some stories, won't you?"

He did. Then the four played games, and the young man enjoyed the sport as much as the little girls. Then the refreshments came—delicate cookies, frosted cake and ice cream.

"Now," said Uncle Frank, "the rain is over and I'm going to take you all for a car ride."

"Oh, can we go?" cried Maud.

"You can. I have spoken to your mamma about it."

He took them out several miles on a country road, shaded by beautiful maples. Then they stopped before a large, comfortable-looking farmhouse, and found there a little girl who was lame and walked with a crutch.

Maggie Elton, for that was the lame girl's name, was delighted to have some new friends, and in a few minutes they were all chatting familiarly together, while Uncle Frank talked with Mr. Elton. Maggie brought out her dolls and some of her books, and the little girls enjoyed the call.

"Oh, Uncle Frank," said Carrie, when they were all in the car again, "Maggie is coming to see us some day. Her mamma said she could.

"That will be very pleasant, I'm sure."

"Oh, yes—Maggie is the dearest little girl! It's hard for her to be lame, but she says she don't mind it much now. Oh, this has been the bestest day."

That night, when Mrs. Norton tucked her little girl in bed, the latter said: "I've had such a good time, mamma, Uncle Frank made four to the picnic, and 'twas just grand."

"And you have found a new friend," smiled Mrs. Norton.

"Yes—poor little Maggie. But she can play with dolls and games, if she is lame, and I know we'll all have good times together."

And they did.

* * *

QUICK WORK

We learn from a Chicago dispatch that a jury of women in a local court decided that a woman need not accept and pay for a gown that was not ready when she wanted it and was "three weeks behind the style" when she did get it. The prospect of fashion's changing every three weeks will be discouraging to husbands and fathers. It helps to lend color to that anxious theory of Henry Adams which regards the advance of civilization as accelerating according to mathematical law until society shall fly to pieces from the very rapidity of the pace. However, there is one consolation: fashion may eventually change so abruptly that a gown will become out of style between the moment when it is finished and the moment when it is delivered. Then, according to the wisdom of the Chicago jury, the harassed husband need not pay for it.—*Youth's Companion.*

* * *

UNSPOILING THE SPOILED CHILD

Mary E. Underwood

"Joe is so awfully mischievous," his mother complained to me. "He simply takes the house apart. He meddles with the clock, every lock or screw, and we never know what terrible thing is going to happen next."

To illustrate, she told me of an unpleasant experience which resulted because of Joe's mischievousness. One morning when he was alone in the room, he opened the telephone and loosened the wires.

A few hours afterward a neighbor hastily came to call for the doctor. The telephone was out of commission and no one present knew what to do. Joe was at school. At the supper table Joe's mother mentioned the incident. Joe calmly announced that he knew what was the matter with the 'phone and that he knew how to fix it. This he did. "And," concluded the mother, "I fixed Joe to help him remember not to meddle with the telephone again."

It was very plain that what this "spoiled child" needed was not punishment or suppression of his mechanical inclinations but a chance to make use of them. I stated to Joe's mother that if he were my boy I would see that he owned a good set of boy's tools and some good mechanical books. Joe's parents obtained these for him and they proved to be exactly what he needed. He found great pleasure in using the tools and reading the books and before long Joe, instead of being an annoyance to every one, became a very genuine source of pride to the household. He had a corner in the house which he called his "shop," whence emanated all kinds of original and ingenious mechanical toys.

The problem presented by the child who "cries violently until he gets what he wants" is a very common one. The child who has this habit is almost invariably a child who has learned from experience that crying hard and crying long enough is the most successful method of securing his ends. Sometimes this practise originates from what some parents claim are absolutely unavoidable circumstances; one instance being a sickly child who the parents think should not be irritated, crossed or annoyed in any way. A child so treated quickly and naturally learns the great value to himself of showing irritation. This coddling in childhood usually develops a selfish, self-centered, self-seeking adult, who in the end pays a heavy penalty for it all by being generally disliked.

This use of crying as a business method is a comparatively simple variety of "spoiledness" to cure, if the mother goes at it whole-heartedly, seeing to it that the child never gets anything by crying for it.

The child who maliciously teases animals does it perhaps because he has never been trained or taught to treat them kindly, or because he has seen those about him careless and unkind to animals. Little children are cruel without meaning to be cruel or knowing that they are cruel. Kindness and sympathy for animals can best be developed in children through actual personal experiences. Every little child should have a chance and should be required to care for some living, growing thing, animal or plant. Only through such practises can the finer human sympathies and instincts in the child be awakened and developed.

The desire of a child to tease others is often the direct result of the child's home environment. It is among the commonest of parents' sins to tease their little children. I do not need to suggest particulars here; most of us can supply them from our own experience.

Wise and loving parents will realize that if their thoughtlessness and lack of judgment have resulted in spoiling, in order to insure the happiness and welfare of these children the work of unspoiling the spoiled child must be undertaken.—*National Kindergarten Association.*

* * *

ECONOMY

Isabel Taylor

If you must live with ugliness,
  What poor economy
To make your soul more sensitive
  To lovely harmony!

If you must deal with suffering,
  What surely is the gain
In growing more alive to joy
  And more aware of pain?

For beauty can not quite be shared,
  And precious ecstasy
Is scarcely used in words or deeds,
  Is, mostly, luxury.

And only common sense and love
  You need to serve mankind,
And not a cultivated taste,
  Nor over-subtle mind.

So he who lives with ugliness
  And knows what he's about,
Will hardly seek most to enjoy
  What he must do without.

* *

If I could live with ugliness
  And not with people, too,
This sane and kindly-meant advice
  I might accept from you.

If misery or suffering
  Were disembodied things,
I might not seek the radiant heights,
  I might not long for wings.

But all one's poignant sympathies,
  Perceptions keen, and dreams,
Are needed, if one has to do
  With human souls, it seems.

And when in some acute distress
  From hungry pain I sink,
Past memories and present dreams
  Will then be meat and drink.

So though I live with ugliness,
  The seeming loss is gain,
In growing more alive to joy
  And more aware of pain.

Divine Paternity House, New York City.

Book Reviews

Conducted by Granville Hicks

Any book reviewed in the *Leader* may be obtained by ordering from the Universalist Publishing House.

The Mystery of Woodrow Wilson

Woodrow Wilson: a Character Study. Robert Edwards Annin. Dodd, Mead & Co. $2.50.

The True Story of Woodrow Wilson. By David Lawrence. George H. Doran Co. $2.50.

Many books have been written about Woodrow Wilson, and many more will be written. In the expanding list Mr. Annin's book and Mr. Lawrence's are likely to hold a place, the former because of its penetrating though sometimes prejudiced judgments, the latter because of its mass of revelatory information. In style the books differ acutely. Mr. Annin has written in the best manner of historical and biographical essays, while Mr. Lawrence contents himself with merely creditable journalese. Mr. Annin is orderly, deliberate, restrained. Mr. Lawrence is frequently impetuous and sometimes impassioned. Yet Mr. Lawrence, though he must bow to Mr. Annin's superior literary ability, can easily maintain the value of his book on the basis of the more adequate sources of information to which he could take recourse.

In another way the books are different. Mr. Annin has chosen, in his measured way, to write what he calls a character study. Accordingly he devotes himself to the analysis of Wilson's personality, beginning with his career at Princeton, and ending with the crushing defeat of the Democratic Party in 1920. With no little acerbity he chronicles the rise and fall of Wilson as president of Princeton and as president of the United States. To the startling success and the general approval which began both administrations he gives full recognition, perhaps not without unction because of the contrast between the early achievements and the ultimate failure.

On the Princeton episode Mr. Annin lays great stress, and it is in this part of the book that a certain personal bitterness enters, somewhat vitiating the impression of absolute fairness which the author desires to convey. His labors in this particular are not wasted, however, for the parallelism of early events with later is marked. We see appearing in Wilson two characteristics which have contributed to making him the paradox he seems to be. The ruthlessness with which the president of Princeton attacked even his closest friends when they chanced to disagree with him prefigures the attacks which he later visited on Cabinet officers, Congressmen, and newspaper editors alike. In the second place a willingness to compromise with the entire truth when expediency counseled such a policy indicates an ethical code of dubious nature.

Mr. Lawrence, it may as well be mentioned here, glosses over the second failing, admitting that Wilson was willing to let the end justify the means. To the matter of his breaks with his friends he devotes an entire chapter, attributing the breaches to the President's loyalty to his principles. "He never intentionally hurt his fellow men," writes Mr. Lawrence, "though the stern paths of duty led him to part with so many who failed to grasp the impersonality of his battles." What Mr. Annin lays to personal pique Mr. Lawrence attributes to duty. There are men who sincerely confuse the two, and there is evidence that Wilson was of their number.

Mr. Annin also sees a towering personal ambition underlying Wilson's acts, sees him casting ardent eyes at the Presidency while he was still at Princeton, sees him disregarding ties of friendship and political allegiance in order to reach those goals toward which lust for power spurred him on. Whenever he records any act, whether questionable or beyond question, which contributed to a Wilson success, Mr. Annin's flattery of the President's shrewdness reveals that his tongue is in his cheek. If Wilson as a candidate espouses liberalism it is because he wisely estimates the trend of the times. If he swings his influence in favor of national preparedness, it is because he recognizes whither public sentiment is tending.

Of this Machiavellian sagacity we find few traces in Mr. Lawrence's book. President Wilson was remarkably single-minded, he was devoted to his ideals, and at the same time he loved power both for its own sake and for the ends it could be made to serve. All these qualities appear in the major episodes of his career as well as in the lesser incidents which Mr. Lawrence, from the point of vantage of his constant familiarity, records. But to affirm that he was unscrupulously eager in the pursuit of political advantage is to overstate the case. Perhaps Mr. Annin falls into this error because of his desire to achieve a consistent portrait of the former President. Mr. Lawrence, who does not attempt to write a character study, contenting himself with describing events as he saw them, avoids the mistake. In his account Woodrow Wilson is no more consistent than the bare facts make him out to be. Without any aim on the part of Mr. Lawrence to portray him as such, Wilson is seen as a paradox, a mystery, inconsistent even beyond the wont of men.

To many the greatest mystery of all is the President's conduct before and after our entrance into the war. Precisely how a war of which it could be said, "With its causes and objects we are not concerned," could develop in due season into a great moral crusade is not clear. Mr. Annin scents political strategy. Mr. Lawrence writes, "Mr. Wilson's reasons for hesitation were due entirely to his belief that the United States must enter the war, if at all, with a united public opinion." Neither explanation seems entirely satisfactory. It may be that to look for a single solution is to take the wrong track. A complex of motives might be nearer the truth in the matter. President Wilson's real desire for peace, a sentiment which the belligerent Mr. Annin can not understand, must have been one factor in his endeavors to postpone the evil day as long as possible. Political considerations may have had their share, although Mr. Lawrence writes, "He was well aware that he would gain politically if America entered the war during 1916." But just what consideration influenced him most we shall probably never know.

The American mission to Paris is also shrouded in obscurity. Mr. Ray Stannard Baker's valuable treatment of this subject reveals more than either of these books and is used by them extensively. Mr. Lawrence gives some striking pictures of men and events at the conference. Mr. Annin delights in tracing the ebbing of Mr. Wilson's popularity abroad and the waning of his influence at home. As to the weary months of the League fight, Annin sees the same traits appear which had characterized the president of Princeton in defeat. Lawrence is inclined to attribute Wilson's actions to his illness. The former attempts to peer into the motives underlying the President's acts, but the latter, by adding to our supply of facts, helps to clarify our insight.

Naturally enough Mr. Annin regards his study as complete when he has recorded the defeat of the Democratic Party in 1920, regarding it as the referendum on the League of Nations which Wilson said it should be. Lawrence goes on to paint Wilson as ex-President and carries the story to his death. Toward the end Mr. Lawrence introduces one or two chapters which deal with Wilson's character more or less after the manner of Mr. Annin, but where he devotes one chapter to the matter of Wilson's breaks with his friends, the other studies each episode in detail. In one respect Lawrence supplements Annin's account of the President's personality, for he writes a chapter on his family life, a chapter which presents facts not easy to reconcile with harsher incidents elsewhere recorded. He also says and suggests some interesting things about the second Mrs. Wilson and her influence on affairs of state.

The attempt to assess the two books presents difficulties. It has already been said that Mr. Annin strives too much for consistency, and it has been intimated that he is rather more than prejudiced. Mr. Lawrence is not unrestrained in his

(*Continued on page* 30)

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

IMPORTANT NOTICE

All reports are due Sept. 15, and should reach Mrs. Susan S. Bishop, Corresponding Secretary, 849 Myrtle Ave., Bridgeport, Conn., *on or before* that date. Failure to do this will cause the national department chairman to render an incomplete report at the annual Executive Board meeting in October.

All money due the National Association should also reach the national corresponding secretary by the same date, to assure that it may reach the treasurer on or before Oct. 1, the date of closing the books.

Please help your National Executive Board by complying with the above request. Thanks!

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READING CONTEST CLOSES OCTOBER 1

The *Leader* of June 21 announced a Summer Reading Contest, giving the list of books and number of points to be credited. The list was prepared by Mrs. Maude Lyon Cary, and, as you will note, is a wonderfully well-balanced list. Mrs. Cary, recognizing the fact that the study books would be on China and we having work only in Japan, included a number of books on Japan.

Mrs. Cary was not discouraged because *only four* churches reported over 100 points on the other contest, but said, "Let's have another contest this summer."

Can we not give Mrs. Cary a delightful surprise by many more churches *reporting*, —and if possible with more points to our credit—*but report!*

This ought to be easy, as a goodly number of our people have attended Summer Institutes, and if you were a good "Instituteer" you read your study books and perhaps others that were recommended for the course.

Suggestion: If you have not yet begun reading, why not begin now? This contest closes very soon after the date that Mrs. Cary will arrive in Japan. Let us plan to have many fine reports that we may gladden her heart by Thanksgiving Day. Our part is to allow only encouraging reports to go to Mrs. Cary. What will you report?

Send all reports for the Summer Reading Contest to Mrs. Milo G. Folsom, 43 Lincoln Ave., Gardiner, Me., who succeeds Mrs. Cary as Mission Study Chairman.

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A LETTER FROM JAPAN

Friends of Mrs. Matsu Koyama Yoshioka will be interested in a portion of a recent letter received:

Dear Mrs. Allen:

We live very near the Blackmer Home. It takes only one minute and half to go to the Home, as Mr. Yoshioka timed the distance from our little house.

The new building is mostly done. Within a few days we can open the upstairs for the social work. Yesterday I sent out papers to be printed to use for a sort of publicity purposes of the "Dojin House." I think you know already what Dojin House is. I wonder if Mrs. Rowe has told you yet! The missionaries in the Home talked about the name of the new building and finally it was decided to call it "Dojin House." Dojin means universal love, brotherhood, kindness, charity, etc. You know, of course, that our Universalist church here is called Dojin church.

I think Dojin seems very nice name for our new building. Dojin House looks real nice. I do wish you could come out here and see it. It would be wonderful if we could furnish all the rooms upstairs with tables and chairs, but we will have them soon. At present we are to begin with what we could have to do the work. I have made the plan to do the children's work and the sewing class for the grown-ups by the help of Mrs. Rowe and some of the kindergarten teachers. I have two helpers to do the social work. These girls are graduated from schools this year. One of them from the college and the other from the girls' high school. Both of them live in the Home. After we started our actual work, I will report you all the details about the work.

Tokyo, Japan, May 15.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

THAT CHRISTMAS SHIP

If for any reason you failed to read the paragraphs headed, "A Gesture of Good-Will," published in this department on August 23, please take up that issue of the *Leader* again and give them careful attention.

The President of the United States and other men in position to judge say that the prospects for world peace are better to-day than they have been since 1914. One important matter is to establish good understanding and good intent between the United States and Germany. The sending a ship loaded with the supplies so sorely needed by the women and children of Germany will greatly help

Remember that the General Association, though not desiring to allow anything to interfere with its regular missionary and philanthropic offerings, is willing to receive and forward cash contributions for this Christmas enterprise.

Remember also that clothing, evaporated milk, and other goods should be sent in time to arrive before October 15 to "The Christian Ship of Friendship," Care of American Friends Service Committee Storeroom, 1521 Cherry Street, Philadelphia.

* *

LAKE GENEVA CONFERENCE

Lake Geneva is one of the beauty spots of the Middle West. In the past some one with a love for God's out-of-doors had the vision to select its shores for meetings of worship. Now each year hundreds go to attend the conferences held at College Camp and Conference Point.

The Missionary Education Conference of this year, held from July 25 to August 4, although comparatively small in numbers, was large in the breadth of its vision. To be in the classes of Dr. Soper of Northwestern University, Authority in the History of Religion, was of itself a brief but intensive education in liberal Christianity.

Many courses of direct value to Sunday school workers were given. Not only the mission study text-book courses, but such classes as story-telling, missionary education in the Sunday school, methods for teaching missions to different ages, as well as courses in dramatics, were of value.

We are proud of our Universalist representation of six delegates, four from St. Paul's, Chicago, one from Racine, Wisconsin, and one from the Sunday School Association.

More of our Western schools should realize the value of sending delegates to this interdenominational conference. Send your workers to Lake Geneva for fellowship with other denominations, for instruction in methods and for inspiration for our common task.

M. F. S.

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AT THE SHRINE OF POTTER AND MURRAY

The Sunday School Institute at Murray Grove, though not as large as in some other years when no national convention has been held, was highly profitable and happy. Attendants were present from New Jersey, New York, Maryland, Pennsylvania, Connecticut, Massachusetts, Illinois and Iowa.

Through the hottest of hot weather, faculty and students devoted themselves faithfully and joyously to their tasks. The courses given were as follows: "The Bible," by Prof. H. Philbrook Morrell, "Missionary Instruction," by Rev. Hazel I. Kirk, "Elementary Problems," by Rev. Laura Bowman Galer, and "The Better School," by Rev. George E. Huntley, D. D.

Murray Grove is delightful this year, with few insects and many songful birds. The management is thoughtful and efficient and our Institute members went away with gratitude in their hearts.

Young People's Christian Union

Conducted by Granville Hicks

A MATTER OF EDUCATION

A year or more ago the executive board of the Y. P. C. U., in official session, coined the phrase, "a matter of education." They had discussed this problem and that problem, thrashed out this question and that question, and inevitably they had come to the conclusion that it would be necessary to educate the Unioners in order to reach the desired goal. The same opinion is expressed by President Reamon in his official greetings to the Union. "It has been and now is," he says, "an ever-growing conviction among the members of the executive and editorial boards that the chief problem or task of the Y. P. C. U. is one of education. Every difficulty incidental to our work can be traced to this source. Leadership, finances, missions—all prosper according as we succeed in spreading information. As a matter of fact, our stewardship is fulfilled only in so far as we train people in the art of living useful, purposeful lives."

In the coming year education is sure to play a prominent part in the program of the Union. We are realizing not only that education must underlie other achievements but also that education is for us an end as well as a means. Indeed, it would not be difficult for us to present our entire program as one of education, using that term in its broader sense.

Education for What?

But though education may be an end for us, we realize that it is really a means to a higher end, even as the Y. P. C. U. is not an end in itself. We therefore have to ask ourselves what our ends are, for what we desire this education. We find that education serves immediate purposes as well as distant aims, minor as well as major ends. Education helps us to keep our organization going and to make our organization better. It also helps to make us better citizens and better Christians.

Of course any program of education we may plan must serve to make us better Unioners. For example, since devotional meetings are at the very center of our Union life, it must aid us in having better devotional meetings. We must learn more about the Union and its activities. The Legion of the Cross, missionary education, the Junior Union, and all the other departments function properly only when they are supported by intelligent Unioners. As we understand our Union better, we shall know more about how we may improve it, understand along what lines improvement should come.

From education for Union efficiency, which is the center of our program, spheres of activity and interest broaden out in ever-widening circles. We must educate ourselves to become good members of the Universalist Church, but at the same time we should bear in mind the larger loyalties to Christianity as a great historic faith and to the cause of religion everywhere. We must educate ourselves to become useful members of our community, but at the same time we should be aware of the larger duties to country and to the world. In short, the Union can have no less a task than doing its small part in the educating of men and women to live "useful, purposeful lives."

Education in What?

With our goal clearly perceived, though admittedly distant, let us see how we can go about reaching or approximating it. To make better Unioners, we need to do two things: we need to spread as much information as possible about our different departments and we need to persuade Unioners to carry on the various departmental activities so that they can educate themselves by doing. Unfortunately, perhaps, some of our work is rather complicated, requiring a certain amount of application to understand. We must strive to make it clear and as simple as possible. We must strive to arouse enough interest to make the Unioners willing to exert whatever effort is necessary.

As we enter the broader field our task is more difficult. Nevertheless we can see part of the way. We must educate ourselves in the history, doctrine, and present status of the Universalist Church. This the Union has always done to a greater or lesser degree, but we must continue the work with renewed vigor. Nothing lends more hope and courage than to feel oneself part of a great tradition, marching in the ranks of noble men and women. The position the Universalist Church has occupied in the religious development of the last century and a half should be known by us all.

In the whole field of religious thought we have a great task. The reviving interest in the Bible gives us an opportunity to promulgate its truth. The historical study of the Bible can be made both fascinating and valuable. In the light of their social settings events assume a new significance. By showing the relation of great teachings to the times of the teachers we come to understand the value of those teachings in our own times. Not only the New Testament but the Old Testament will yield great rewards to the student.

Not unrelated are other fields of human thought. On one side we have the teaching of philosophy, psychology, and the sciences. Much of this is highly technical, but its bearing on human affairs is so important that it must be translated into terms which can be generally understood. On the other hand, we have the history of the early Church, the history of the Protestant movements, and the position of the denominations to-day. Equally fruitful is the study of other great religions.

Turning from the study of religion to its application, we find two kinds of problems. In the first place there are the problems which confront our civilization and which demand that we take a stand. Here we see the necessity for more study. In the second place there are the problems which lie immediately at hand. Such are the questions of personal conduct. Also there are the needs of our neighbors. The application of Christian principles to daily living is never simple. The attempt to help our less fortunate brothers places us in a situation demanding knowledge, sympathy, and a will to serve.

Education through What?

The agencies by which the Y. P. C. U. can carry on this ambitious program of education are several. They divide readily into two groups: those which educate through study and those which educate through action. In the first group are the devotional meetings and the instruments of publicity, such as *Onward*. In the second group are certain of the departments, such as the Legion of the Cross. Of course the groups overlap. *Onward* and the devotional meetings give opportunities for writing and talking, important forms of action. The Legion encourages study. How these various agencies function, however, and how they can be made to function better are questions which deserve more detailed consideration later.

For the Quiet Hour

Great God of generations
  Who blessed the ground we tread
By thousands who could live and die
  As thy brave spirit led,
We humbly wait the guidance
  That taught those armies then.
Lord, give us of thy faith to know
  The valiant worth of men.

In days of exaltation—
  Or times of darkening fear—
Be thou the stronghold of our truth,
  Keep thou our visions clear.
Teach us to toil, and struggling,
  To fail, and build again—
Lord, give us of thy strength to prove
  The valiant worth of men.

Wolcott C. Treat.

And so, in the strife of the battle of life,
  It's easy to fight when you're winning;
It's easy to slave, and to starve and be brave,
  When the dawn of success is beginning.
But the man that can meet despair and defeat
  With a cheer, there's the man of God's choosing;
The man who can fight to heaven's own height.
  Is the man who can fight when he's losing.

Robert W. Service.

Among Our Churches

Church News and Interests

PERSONALS

Rev. L. R. Robinson, Mid-West Superintendent, has moved to Racine, Wisconsin. His address is 826 Lake Ave.

Stanley C. Stall of Cincinnati has accepted the position of Superintendent of Churches for Ohio.

California

Santa Paula.—Rev. F. L. Masseck, pastor. The pastor and wife have returned from their extended tour of the East, where they saw many of the old friends and parishioners. The people gave them a "Welcome Home" on Saturday evening, and on Sunday morning, August 17, an unusually large congregation manifested their happiness in again having the church open.

Iowa

Mitchelville.—The dedication of the new parish hall and parsonage occurs Aug. 31 at 2.30 p.m. A banquet will be served the Monday following, Sept. 1, at 6 p. m. All friends are cordially invited. The new plant is modern, costing about $6,000, and is one of the most valuable additions to our work in the Mid-West. Help on the indebtedness by friends will be appreciated.

Webster City.—This church had quite an anniversary celebration recently. Rev. Geo. Wood is pastor.

Waterloo.—Candidates are being heard and we hope to report the settlement of a pastor soon.

Boone.—Rev. O. G. Colegrove will preach here Sept. 7 at 10.15 a. m., and arrangements will be made for supply work.

Mt. Pleasant.—Extensive repairs have put the church and parsonage in good shape for future service.

Osage.—"A new broom sweeps clean," and Rev. F. Osten-Sacken has put his hands to the broom with good results in our Osage church, and we have a growing Sunday school and interested congregations.

Manchester.—Our church here has been used by the Grange for years. A heavy street tax is now upon the property and the State Convention trustees have voted to sell as soon as a suitable buyer can be found.

New York

Albion.—Rev. L. H. Robinson, pastor. Our church has closed for the August vacation and some necessary repairs are being made. The men of the parish gave their second annual supper in April. The Good Friday and Easter services were held as usual and four people united with the church. Our Ladies' Aid and Mission Circle held their annual Easter bake and apron sale on Easter Saturday. A Japanese tea was given by the Y. P. C. U. at the parsonage in cherry blossom time. Two missionary teas have been held at homes of the members. Children's Sunday was observed by a program at the morning service and three children were christened by the pastor. Rev. Lyman Ward occupied our pulpit on June 29, and told us some of the failures as well as successes of his students. The Get-together Club served dinner to a district teachers' meeting in our church in June. An ice cream social was recently given by the Y. P. C. U. at the home of three of its members. Two of their number attended the National Convention at Ferry Beach. The church season closed with a Sunday school picnic on July 30 at Lake Ontario.

* *

STUDENT CHRISTIAN MISSION

Preparations are being made in Fitchburg, Mass., for a city-wide Mission to be held during the week of Sept. 14-21. This movement is known as the Student Christian Mission and, as such, is unique in the religious annals of the United States. This Mission is being arranged and executed by theological students from various denominations and by undergraduates from various colleges in the East.

The immediate purpose of the Mission is to quicken the religious life of Fitchburg by making Jesus Christ a living reality in the lives of the forty-five thousand people gathered within its borders. It hopes to show to them that the Christian way of life is the only way to true happiness. The purpose is not to proselytize for any denomination, but rather to foster in men their natural Christian loyalties. It is an earnest effort to restore to their own churches men who are failing in their religious duties and to urge those who are outside the church to seek that Christian fellowship which best meets their needs.

The work of preparing for the Mission Week is being carried on by a Student Committee of five men from the theological seminaries in Boston and the vicinity. They have made a study of the religious conditions in the city by means of personal interviews with a large number of people. Soon after their arrival, representatives of the churches came together and were organized for united action in September. In addition to an executive committee, sub-committees were appointed for the securing of speakers, to arrange for factory speaking, for the securing of halls, for street preaching arrangements, for music, for pageantry, for young people's work, for ushering, for broadcasting and for follow-up work.

The Student Committee expects to arrange for about five hundred meetings, conferences and discussion groups to be held during the eight days that the students are in Fitchburg. It is planned to hold meetings in the factories during the noon hour. In the evening, groups of students will speak to the crowds at various points in the center of the city. Conferences with young people are to be held, as well as discussion groups for adults.

The students who are to carry on the burden of this great Mission will gather for a three days' retreat at Lake Watatic on Sept. 10. There will be assembled men from Boston University School of Theology Newton Theological Institute, the Episcopal Theological School in Cambridge, Union Theological Seminary, New York, the New Church Theological School (Swedenborgian), Episcopal Theological, School in Alexandria, Va., Crane Theological School, Harvard Theological School, General Seminary, New York, under the leadership of Dean Charles R. Brown of Yale Divinity School.

Dean Charles R. Brown of Yale Divinity School will deliver three addresses. Another speaker will be Rev. Frederick W. Norwood, preacher of the City Temple, London, England.

All denominations are co-operating in this Mission.

* *

SUSQUEHANNA ASSOCIATION

The ninetieth annual session of the Susquehanna Association of Universalists was held in the church at Nicholson, Pa., July 12 and 13, called to order at two o'clock by the president, Hon. Alfred F. Hobbs. Rev. W. H. McGlauflin, D. D., of Scranton made the opening prayer. Goodly delegations were present from all the active churches in the Association—Brooklyn, Hopbottom, Kingsley, Nicholson and Scranton. On Sunday, Gibson and Fleetville and many other points, including Clarks Summit, Dalton, Factoryville, La Plume, Waverly and Tunkhannock, were represented. Most cordially the members at Nicholson welcomed and entertained the visiting delegates throughout the meetings.

The president delivered an address of wise counsel and kindly admonition. He was followed by Mrs. E. L. Bacon of Nicholson and F. O. Hassman of Scranton. Reports were made from the churches. At the invitation of Mr. Frank Kent the Association voted to hold a mass meeting on the last Sunday in August at Brooklyn, for the formal opening of the renovated edifice. Mrs. R. B. Van Auken of Brooklyn made the report on obituaries.

Officers elected: Hon. Alfred F. Hobbs, La Plume, president; Prof. F. M. Loomis, Scranton, vice-president; Alma Goodrich, Kingsley, secretary; Mrs. Alice B. Nicol, Scranton, treasurer.

The committee on resolutions presented four articles: 1. Extending thanks to the Nicholson members for their kindness in

entertaining the Association. 2. Reaffirming the resolution of the Susquehanna Association passed in 1835 commending temperance to all members of our churches. 3. Urging a greater interest of all our people in the meeting of the Association and a more faithful and punctual attendance at our regular church services. 4. An expression of sympathy to President and Mrs. Coolidge on the death of their son, the same to be forwarded by the secretary.

Communion was administered Saturday evening after the preaching service, Messrs. Kellerman and McGlauflin officiating.

Saturday afternoon Mr. Jesse L. Tiffany of Nicholson read an interesting paper. Saturday evening Rev. R. S. Kellerman preached, and on Sunday morning Dr. William H. McGlauflin delivered the occasional sermon. Sunday afternoon a delightful miscellaneous program by young people was rendered, Mrs. F. C. Wademan of Scranton conducting the exercises. There was a brief and eloquent address by Rev. Geo. Richards of Scranton, a visiting Congregational minister.

There was a large attendance. The interest was great. The address and the sermons were felt to be valuable, and on motion of C. S. Seamans of Scranton it was voted that they be published with the proceedings in a pamphlet of a thousand copies for distribution. Messrs. McGlauflin, Kellerman and J. L. Tiffany were appointed the committee on publication.

* *

"JAPAN WONDERS WHY"

The W. N. M. A. has for sale at headquarters a limited quantity of Dr. William Axling's pamphlet entitled "Japan Wonders Why." Price 15 cents per copy.

* *

CHURCH MEMBERS REPORTED IN 1924

Previously reported	1,817
Albion, N. Y.	4
Total	1,821

* *

CHRISTENINGS

Previously reported, 742. Albion, N. Y. 3. Total, 745.

* *

RALLY AT PROVINCETOWN

A Universalist Rally will be held at Provincetown, Mass., Sunday, Sept. 7. Two services, forenoon and afternoon. Two preachers, Rev. John Smith Lowe, D. D., and Rev. R. Perry Bush, D. D.

All Universalist churches on the Cape will co-operate and a large attendance is anticipated.

* *

BOOK REVIEWS

(*Continued from page* 26)

eulogies of Wilson. He does not regard himself as an apologist, bound to explain every flaw. The very fact that he is a reporter is in his favor, for the great syndicate which employed him demands impersonality. Moreover, he had unusual opportunities to observe Wilson under a variety of circumstances, opportunities of which he took advantage. His book is the more direct, the more informing, and the more impersonal. In point of style and subtle analysis he must yield to Mr. Annin.

* *

NOTICE

The books of the treasurer of the W. N. M. A. will close on October 1. State treasurers will please send money to Mrs. Susan S. Bishop, Corresponding Secretary W. N. M. A., as promptly as possible, so that every state may be properly credited for the year.

Persis C. Shedd, Treasurer.

Notices

NEW YORK STATE CONVENTION

The ninety-ninth annual session of the New York State Convention of Universalists will be held in the First Universalist Church, Rochester, N. Y., Oct. 7, 8 and 9, for the election of officers and the transaction of such other business as may legally come before this body.

G. D. Walker, Secretary.

* *

UNIVERSALIST CONVENTION OF MINNESOTA

Notice is hereby given that the fifty-ninth annual session of the Universalist Convention of Minnesota will be held at the St. Paul Universalist Church, St. Paul, Minnesota, Oct. 1 and 2, for the election of officers, reports, etc., and any such business that may come before the Convention.

Thomas J. Farmer, Secretary.

* *

INDIANA STATE CONVENTION

The seventy-seventh annual session of the Universalist Convention of Indiana will be held in Central Universalist Church, Indianapolis, Oct. 3, 4 and 5, beginning at 1 p. m. Thursday, for the hearing of reports, election of officers, and the transaction of such business as may legally come before it.

Pearl M. Mock, Secretary.

* *

NOTICE

The Corresponding Secretary of the Women's National Missionary Association calls attention to the fact that her books close Sept. 15. Kindly send all money to be credited to the year 1923 and 1924 before this date. Questionnaires must be sent in also. But three have been received to date.

Susan S. Bishop.

849 *Myrtle Ave., Bridgeport, Conn.*

* *

OHIO FELLOWSHIP COMMITTEE

A letter of transfer to Massachusetts has been granted Rev. Isaac V. Lobdell.

Sara L. Stoner, Secretary.

* *

CALIFORNIA FELLOWSHIP COMMITTEE

Rev. George A. Miller has been received by transfer from the Kansas Convention.

Frank L. Masseck, Secretary.

Obituary

Mrs. Charles G. Lincoln

The members of the Hartford, Conn., parish, children as well as their elders, were saddened when they learned of the passing to the spirit life of Mrs. Charles G. Lincoln on June 23, 1924, for she had the esteem and regard of all.

Mrs. Ida G. Lincoln, born in Middletown, Conn., where her father, Seabury Belden, was one of the founders of the Universalist church, on the removal of the family to Hartford soon found her place in the many activities of the Hartford church, and she has always been loyal and faithful to it. Next to the love of her family was her affection for her church, and she was seldom absent from any of its services. She had been a teacher in the church school for many years, and because of her special ability in loving and understanding children, nobody was better able to lead them in instruction in the Bible and in right living.

She had always supported the Social Benevolent Society and the Mission Circle, giving of her means and strength in a self-sacrificing way, and to her the young people owe a debt of gratitude for her labors when Dr. W. H. Dearborn was minister, and when he organized the Young People's Guild, which antedated the Y. P. C. U., for she put her best efforts into making the Guild a success.

In the city she has been actively interested in the Charity Organization Society since its formation, being one of the friendly visitors, and having served on the executive board for some time. But none of these various activities has ever kept her from doing her full duty at home to husband, children and grandchildren, who are left to call her memory blessed.

Mrs. Lincoln and her husband were staunch supporters of all the ministers who have served the Hartford church within the last half century, but with the Rev. W. H. Dearborn and his wife the friendship grew to be of the closest and most intimate nature as long as the Dearborns lived. So, too, during the long pastorate of Dr. John Coleman Adams, the Lincolns soon found the Doctor to be like a brother to them, and his passing left a sense of great loss.

The going of such a loyal, devoted spirit from this earthly existence but makes the great beyond seem nearer and more real, for a good God and Father can only preserve such souls in the spirit land to stimulate those of us who still remain to better living and nobler efforts while we are here.

* *

Edwin R. Milburn

Edwin Ray Milburn, son of Isaac and Jennie Milburn, was born in Licking Co., Ohio, July 18, 1876, and died Aug. 18, 1924. He was twice married, his first wife and two sons having preceded him. His second wife, who was Mrs. Nina Williams, survives him, with an aged mother, two sisters and two brothers, one of them Rev. U. S. Milburn of our ministry.

Mr. Milburn was a charter member of our church at Summit, Ohio, and a Past Master in Masonry. A good man and faithful worker, he will be sadly missed. Funeral services were held at his home in Columbus, Rev. Geo. F. Thompson officiating at his request. The burial was at Pataskala, Ohio.

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During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

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Cracking

Speaking of railroads, here is this one:

A highbrow traveler at the St. Johnsbury station approached the Portland express, which was made up and ready to start.

"Is this train ready for occupancy?" he asked.

Trainman: "No, sir. This train goes to Concord, Whitefield and Portland."—*The Caledonian Record of St. Johnsbury, Vt.*

* *

"What do you do when you get something ending with 'R. S. V. P.?' " asked the social novice.

"Don't let 'em fool you," answered the radio fan. "There isn't any such sending station."—*Washington Star.*

* *

Pert Young Thing: "Don't you think there should be more clubs for women?"

Grumpy Old Thing: "Oh, no! I should be inclined to try kindness first."—*London Opinion.*

* *

"I wonder how our candidate will pan out as a campaigner."

"He'll be all right. He films well and has a fine voice for broadcasting."—*Life.*

* *

Her (Wisdom's) ways are ways of pleasantries, and all her paths are peace.—Prov. 3 : 17.—*The Bible as quoted by the Meadville (Penn.) Tribune-Republican.*

* *

DESIRABLE GENTLEMAN of means wishes marriage to lady who (through accident) lost one limb below knee. Box 1132, Sparks, Nevada.—*Classified ad in the Household Journal.*

* *

The Skipper: "This boat makes fifteen knots an hour."

The Girl: "Who unties them?"—*Life.*

* *

Our pastor says he is unalterably opposed to religion in politics and will never vote for any one but a Protestant.—*Columbus, Ohio, State Journal.*

* *

Fond Mother: "Yes, my dear, the girl who marries my son will get a prize."

Daphne: "That's a simply topping idea. Is it a cash prize, or what?"—*London Opinion.*

* *

Wife (with first checking account): "Oh, John, the bank sent me back all the checks I paid bills with last month, so I haven't spent anything!"—*American Legion Weekly.*

* *

She: "Won't you join me in a cup of tea?"

He: "Well, you get in, and I'll see if there's any room left."—*The Square Deal (Baltimore).*

* *

God made the country but man made the dangerous curves.—*Lyre.*

* *

How do they put the cats out in Venice?
—*Louisville Courier Journal.*

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